

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

AUGUST, 1883.

VOL. XV, No. 8.

Bishop Jesse T. Peck.

A SINCERE, simple-hearted, saintly Bishop of the Methodist Episcopal Church has gone to his rest.

BISHOP PECK was a man of superior talents, of large sympathy, of unwearying industry, of great administrative ability.

He loved God; he loved men; he loved the Church; he made a good record, and died in peace.

A New Idea.

THE "HOME COLLEGE SERIES" will contain one hundred short papers on a wide range of subjects—biographical, historical, scientific, literary, domestic, political, and religious. Indeed, the religious tone will characterize all of them. They are written for every body—for all whose leisure is limited, but who desire to use the minutes for the enrichment of life.

These papers contain seeds from the best gardens in all the world of human knowledge, and if dropped wisely into good soil will bring forth harvests of beauty and value.

They are for the young—especially for young people (and older people, too) who are out of the schools, who are full of "business" and "cares," who are in danger of reading nothing, or of reading a sensational literature that is worse than nothing.

One of these papers a week read over and over, thought and talked about at "odd times," will give in one year a vast fund of information, an intellectual quickening, worth even more than the mere knowledge acquired, a taste for solid reading, many hours of simple and wholesome pleasure, and ability to talk intelligently and helpfully to one's friends.

Pastors may organize "Home College" classes, or "Lyceum Reading Unions," or "Chautauqua Literary and Scientific Circles," and help the young people to read and think and talk and live to worthier purpose.

A young man may have his own little "college" all by himself, read this series of tracts one after the other, (there will soon be one hundred of them ready,) examine himself on them by the "Thought-Outline to Help the Memory," and thus gain knowledge, and, what is better, a *love* of knowledge.

And what a young man may do in this respect, a young woman, and both old men and old women, may do.

J. H. VINCENT.

New York, January, 1883.

The Preacher's Fault.

OCCASIONALLY one hears an utterance from a "distinguished minister" to the effect that "not one fourth of the children of the Sunday-school attend preaching."

The tone of the remark (or the additional references to the Sunday-school) makes the impression that the Sunday-school is in some way responsible for this neglect.

This is not true. Superintendent and teacher might do much more than they do at present in behalf of the public service, and, with a little more parental and pastoral co-operation, would, we doubt not, do a great deal more. But where a minister, having his peculiar power as a pastor, cannot, in the course of three years, through his personal influence in Sunday-school, pastoral work, and pulpit, bring the children of his congregation to hear him preach, he will be perfectly justifiable in guarding his tongue, refraining from fault-finding, and blushing with a due sense of humiliation at his own failure as a minister of Jesus Christ.

The Parent's Fault.

It is the duty of the parent to *require* his children to attend church. There is not a single argument against the duty. There are a score of arguments for it. These arguments it is the duty of the pastor privately and publicly to present to the parent. The claims of this duty are not felt as they should be by the average American father and mother. The neglect of the pastor (can it be for fear of calling attention of the people to his own domestic delinquencies?) may account for this want of conviction among parents. The pulpit does not ring and thunder with law and warning as it should. If the pulpit be apathetic, the family will be apathetic.

We need more conscience at home concerning home religion; more family prayer; more thorough catechizing of the children at home; the maintenance of a more strict authority; the punishment of wrongdoing; the firm "Thou shalt" to break down at the very outset the whim and obstinacy of the child—and with such a parental government we should have a larger number of children in the public congregation. Let preacher and parents bear the blame that justly rests upon them.

There are thousands of people who attend public service to-day, and who belong to the Church, who would never have been there but for the Sunday-school. The men and women who most sustain the Sunday-school are the men and women who are at church regularly themselves; who pay for the support of the preacher; who contribute to foreign missions and other benevolent work; who are the best friends of the Church in all its departments—and who are the last people in the Church to impeach the pulpit.

Let us have no more of these unwarrantable and unworthy insinuations concerning the responsibility of the Sunday-school for the neglect of the public service on the part of the children of the Church.

To the Preacher about the Catechism.

If you *want* to teach the Catechism of the Church you can do so easily. The only difficulty in the way is in your own hands. You can crush the difficulty into atoms, and blow it into invisibility with a breath.

You can teach it in the Sunday-school five minutes a Sunday.

You can teach it in a special class for thirty minutes every Saturday afternoon.

You can teach it question by question, as your chance, on the street or at their homes, to meet your children.

You can stir up parents to teach it. You can set superintendent and teachers at work learning and reciting and repeating it.

Do you *want* to teach the Catechism? Then teach it, for there is absolutely nothing in the way.

Make it Easy for Him.

Your boy does not take naturally to being polite. It is a cross to him to say, Thank you, sir. Making a bow is to him like having a tooth pulled. As for taking off his hat when he bows, he hopes he is too much of a man for that.

Now all this mortifies you. You are so much mortified already that we are not going to mortify you any more, by raising the question how far your boy's turn is a matter of inheritance—not from you, blessed sir, perish the thought!—from his great-grandfather, excellent person, but not at all French in his manners. What we do suggest is that you make it easy for your boy to be polite. How? Why, by treating him politely, and by letting him see you treat every body else, not excepting the other members of your own household, politely. There, now, we should not have dared to give you a hint direct on the matter of being polite yourself. But we feel free to exhort you to make politeness easy for your boy. No offense in that, we trust?

The Mother's Record.

THIS is the title of a very ingenious book, written by a literary and domestic woman of New England; published by D. Lothrop & Co., Boston. It is designed to record the physical, mental, and moral growth of her child for the first fifteen years, and is a response to the German Prof. Preyer's scientific demand that each one should keep as exact a journal as possible concerning his child from its very birth.

The author of the volume in hand well says: "Such records will prove a gain to science; they will throw light on the progress of philosophy and medicine; and who can estimate the advantages to a young mother who can study in such a book the traits of character exhibited by her child, and compare them with those of its father and mother."

The book contains a series of question pages, with blanks for records for every year from the first to the fifteenth; and we unhesitatingly say that it should be in the hand of every intelligent mother.

Our Goal.

To get our scholars to Christ should be the goal of all our efforts. Are we anxious to accomplish it, as anxious as the friends of the sick man who could not get at Jesus when teaching in the court-yard of a house, so blocked were the approaches to it? Hark! There is a noise on the house-top, and lo, down through the air comes the sick man's bed and he upon it, all to be laid at the feet of Jesus! O

that our earnestness might be as great! In some way let us feel that we must, *will*, get our scholars to Jesus.

Pure Delight.

THIS is the title of a new song and service book for Sunday-schools, prepared by George F. Root and C. C. Case, E. q., published by John Church & Co., Cincinnati, Ohio.

The book has some new features, one of the best of which is the department of Responsive Services for Opening and Closing Sunday-schools, prepared by Rev. W. H. Pearce and Lewis Miller, Esq., of Akron, Ohio. If there be any thing better or fresher than *Pure Delight* in this line of Sunday-school singing-books, we have not seen it.

There is only one thing better for Sunday-schools in the singing line than *Pure Delight*, and that one thing is a *pure delight* in the Church Hymnal.

At Home.

... A great revival of religion, under the direction of Rev. Thomas Harrison, is reported at Decatur, Ill. Now for the most important part of the work—the training and edification of these young candidates.

... *Pleasant Hours* is the name of a new Sunday-school paper, edited by Rev. W. H. Withrow, D.D., and published by the Methodist Book and Publishing House of Canada, in Toronto. This new paper is already a great success. It contains good engravings, and has a large amount of reading for the price. We wish the new candidate success.

... A lady teacher from Washington city calls attention to the hindrance in Sunday-school work which arises from the use of tobacco by the superintendent and other officers. She also condemns the use of language by such authorities which could only be expected of people "low down in society." She wisely adds: "Surely if we do not recommend Christianity by our lives, our professions are only a lie; and the boys and girls of to-day take more notice of such inconsistencies than we are likely to think." Stronger words than these need not be written on this subject. Let those heed who need.

... A good plan is adopted by Rev. L. Paine, of Alliance, O., for a monthly report of his Sunday-school. Each teacher fills out the following blank:

No. of scholars enrolled in my class.....	
No. present each Sabbath of the month.....	
Names of those absent the entire month.....	
Reason of absence.....	
Names of new scholars enrolled in class.....	
No. of visits made to homes of scholars.....	
No. of conversions in class.....	
Amount contributed by the class:	
1st, Missionary.....	\$.....
2d, Sunday-school.....	
Teacher's experience.....	Teacher.
.....	188..

... The Rev. C. H. Payne, D.D., LL.D., president of the Ohio Wesleyan University, is about publishing a book of discourses, entitled "Guides and Guards in Character-Building." This volume contains the admirable series of lectures which Dr. Payne has been de-

livering for some years with great success, such as "Joseph the Incorruptible Young Man," "Moses the Uncrowned King," "David: from the Sheepfold to the Throne," "Absalom the Fast Young Man," "Solomon the Brilliant Failure," "Thomas the Honest Skeptic," "Timothy the Faithful Disciple," "Paul the Hero." The book will deserve a wide circulation especially among our young people.

What You Are.

Do not forget that it is *what you are* which will make your instructions effective. You may teach purity, faith, honesty, but unless you illustrate these in your life, it will be like a splendid beam of light trying to shine through a piece of dingy glass. It is the clear crystal that transmits the light readily, and attracts all. Scholars appreciate that, and they notice the dingy spots on the glass also, and they may look at these rather than the light.

"Who is Responsible?"

You ask this question concerning the ignorance of our young people on the subject of Bible history. I want to emphasize a part of the answer that you give. In my childhood home we always observed family worship twice a day. As soon as we were old enough the children read. The service never was omitted in father's absence. In this way the leading facts of Bible history were indelibly impressed on our minds. How many Christian families have worship even once a day in the presence of their children? Nothing can take its place in its effect on the moral growth and training of our families.

But there are children that do not reside in nominally Christian homes. To such may God inspire us to be faithful.

S. E. Q.

Education a Formation of Character.

Dr. Arnold's Teachings.

BY MRS. V. C. PHOEBUS.

EVERY craftsman will find himself much helped by studying the methods adopted by the master-spirits of his craft. Where, among merely human models, will an earnest Sunday-school teacher find one whose example is better adapted to strengthen and invigorate him than Thomas Arnold of Rugby? At the time Dr. Arnold was appointed head-master of Rugby, the trustees, knowing his decisive character and lofty aims, felt that "he would change the face of education all through the public schools of England." (The English public schools were not, like ours, free schools, but were large boarding-schools for those preparing for university life.) The friends of Arnold were not disappointed; he neglected no duty that could be demanded of him as a secular teacher; in fact, he made the scholarship of Rugby far superior to any thing it had hitherto

been, "but his influence was chiefly felt in the lofty Christian spirit he endeavored to impart to his scholars."

One of those scholars, in after years, writes: "I am sure that every one who has had large knowledge of boys brought up at Rugby will bear me out in saying that the mark by which you may know them is their genial and hearty freshness and youthfulness of character; . . . they may be open to the charge of having old heads on young shoulders—I think they are—but so long as they have young hearts to keep heads and shoulders in order, I, for one, must think this a gain. . . . And what gave Rugby boys this character? I say fearlessly, Arnold's teaching and example—above all, his unwearied zeal in creating 'moral thoughtfulness' in every boy with whom he came into personal contact. He taught us that life is a whole, made up of actions and thoughts and longings, great and small, noble and ignoble; therefore the only true wisdom for boy or man is to bring the whole life into obedience to Him whose world we live in, and who has purchased us with his blood; and that whether we eat or drink, or whatsoever we do, we are able to do all in his name and to his glory."

A Lofty Style.

"STYLE," says Lord Chesterfield, "is the dress of thoughts." Some thoughts, like certain persons, are thin, lean, lank, yet they are arrayed gorgeously as a belle in full dress. There is nothing but the dress to attract attention. Here is an illustration:

Coming into court one day, Erskine perceived the ankle of Mr. Balfour, who generally expressed himself in a very circumlocutory manner, tied up with a silk handkerchief.

"Why, what's the matter?" said he.

"I was taking a romantic ramble in my brother's grounds, when, coming to a gate, I had to climb over it, by which I came in contact with the first bar, and grazed the epidermis of my leg, which has caused a slight extravasation of blood."

"You may thank your lucky stars," replied Erskine, "that your brother's gate was not as lofty as your style, or you must have broken your neck."

If Mr. Balfour had replied to the question, "What's the matter?" "I fell from a gate," both his style and his good sense would have been of better repute.

Like Him.

REMEMBER you are dealing with souls that are to live eternally: that they are now like the melted silver, capable of receiving impressions which will last forever. Then stamp upon them the image of Christ, and though it may show but faintly now, God will bless your faithful, prayerful efforts, and bring out the image to shine as a star in glory. Remember that Christ, the great Teacher, is your pattern, and that in order to be a faithful teacher, pleasing God, you must be like him.

Like him in prayer. The stillness of night and early morn witnessed his earnest supplication for his disciples.

Like him in knowledge. Possessing the knowledge of the life that now is, and of that which is to come.

Like him in teaching. The hearts of his hearers burned within them, and their souls were quickened by his words.

Like him in spirit. Peaceful, meek, humble, and pure in heart.

Like him by the way. Ever uttering words of comfort and kindness to all who come to him troubled.

Like him at all times. Doing the will of your Father in heaven.—*Alton District Sunday-School Convention.*

Service.

BY LOUISE S. DORR.

My soul, in Christ abide;
For his own blood applied,
From sin now cleansest through and through;
Thus found in him complete,
For holy uses meet,
I wait my Saviour's blessed will to do;
I am nothing, he is all,
Kept in him I cannot fall.

Whether my Lord shall say,
"Go work, my child, to-day,
Or find thy strength in sitting still,"
Or, "Round thy Jericho
In faith the ram's horn blow,
And shout because his word he will fulfill,"
Careful but his voice to know,
Joyously I stay or go.

Or if—"To conflict fly,
And sound the Gideon cry,
Assured the routed foe will flee;"
Or, "From a trifling sling
A common pebble fling,
Finding thy victory, my child, in Me,"
Weak, yet strong in strength divine,
Nought with all I still combine.

The service I would choose
Is that which thou canst use
For thine own glory, Father, dear,
No self have I, 'tis thine,
My life is in the Vine;
In thee a branch, Lord, let much fruit appear,
Then, approved, may thy "Well done,"
All my finished service crown.

If the theater and opera have attractions for you as a Christian, they ought to be vigorously resisted. Meditate hereon.—*Pottsville (Pa.) Church Jottings.*

To Teachers.

BY MRS. V. C. PHOEBUS.

A SUNDAY-SCHOOL teacher may succeed in securing an almost faultless recitation from one of his pupils; verses and golden texts may be well memorized; dates and facts given correctly and unhesitatingly; yet the final outcome, could we look through the coming years, might show us that in all this the scholar's mind, instead of being educated, had been furnished with the sharp-edged weapons which he now, as a brilliant man, wields with wonderful adroitness in an attack upon the faith of his fathers.

In the same school may be another, no whit behind his fellow in Bible lore, but a similar lifting of the veil that hides the future from our eyes might reveal the fact that he is now furnishing himself with the weapons which are to do him good service in many a fierce encounter with the arch enemy.

Thus we plainly see that instruction in Bible knowledge does not always imply education in spiritual life. The motive used by the teacher in leading the child to study will be the most potent among all the influences that determine the direction of his education.

Get your pupil to acquire biblical knowledge by reason of a low worldly motive, and you assist him to the formation of a worldly character.

What, fellow-teacher, is the motive most frequently urged in your Sunday-school or by you? Is it the desire to excel? To win the name of best scholar in the school or best in the class? Do you designate, for some cause, a certain class as the banner class?

Let us remember that the very word excel, implying to "outdo" somebody else, to "go beyond" a rival, cannot of itself be so beautiful a thing as the desire to attain some fixed standard. I may excel because another lags behind; in fact, instead of helping that other onward, it becomes my interest to see him lag more and more; perhaps my temptation to throw a stumbling-block in his way.*

Do we offer prizes, for instance, to the one who recites most perfectly the golden texts throughout the year? If so, have we prayerfully watched the influence of these prizes upon the formation of our scholar's character? How many times have we used emulation as a stimulus for Christian giving, class against class, school against school? It brought the money; did it educate? Read Gal. 5. 20.

Read also the life of the Great Teacher, with a view to ascertain the number of times he urged such motives upon his disciples.

"In this age that patient and unweariable love of study, which animated men of former generations, is hardly to be found, owing to the blighting system of using emulation, instead of the love of knowledge, as the main instrument of education."[†]

* Please read in this connection Longfellow's poem "Excelsior," and ponder the final ending of the youth who bore "mid snow and ice the banner with the strange device."

[†] Quoted with much condensation from a note in Archdeacon Hare's "Mission of the Comforter."

Have you pondered last month's questions? Have you thought of Jesus' answer to the disciples who wished to be first? Have you thought of the race run by St. Paul? Was it a struggle to excel his brethren? Or did he not, while pressing forward himself, urge each laggard by the hope of the final prize, "Not to me only, but to all them that love his appearing"? Surely, when we excite class rivalries, we know not what manner of spirit we are of.

Dean Trench tells us that the word "rival" once meant merely "dwellers by the same river;" that is all that is implied in its etymology; by and by, however, neighbors would have their quarrels growing out of boundaries, rights of fishing, or from a dam put up by one thus flooding the property of the other. Since dwellers by the same river were likely to have diverse interests, which, in this weak human nature of ours, might lead to antagonistic action, the word soon lost its earlier meaning and took that which it now bears. Let us be careful lest in these prizes, banners, medals, emulations of all sorts, we transform those who might be peacefully dwelling together by rivers of salvation into bitter enemies and rivals.

In the Bible we may find the green pastures and the still waters that, when digested and assimilated, become nourishment for the spiritual growth of the flock. How shall we lead them to graze eagerly among these pleasant pastures, to drink thirstily of these life-giving waters? By laying aside all extraneous motives, and teaching them that the Bible is to be studied for its own sake.

It goes without saying that no one can impart that which he does not possess. If a teacher wish to win a pupil to love the study of the Bible he must first love it himself; he must search it as for hid treasure; his pupils must see that it is a passion with him; in this there must be no cant, no utterance of a sentiment he does not feel. Children are quick discerners of character, specially quick to discern an exaggerated expression of feeling.

How does a boy learn the desire for tobacco? Is it not from witnessing the great pleasure it seems to communicate to the adults who surround him?

If we wish to form in a boy a love for Shakespeare's writings, will we not select the teacher who has drunk deeply of their spirit, who has studied the characters therein portrayed, till Desdemona, Othello, Macbeth, etc., are to him almost as real as the persons he meets in daily life?

The teacher who has not entered into the overflowing and glorious passion of love for the law of God expressed by the psalmist, "O how I love thy law! it is my meditation all the day," has not yet found the most powerful means to win his scholars to love it.

Even with this means he may seem to fail for a time, but if, neglecting all extraneous motives, he teaches the Bible for the love of it, the time will almost certainly come, when the pupil, looking back, shall count the hours spent in Sunday-school with that teacher as among the most precious privileges of his life.

Fannie's Defeat.

BY MISS CARRIE R. DENNEN.

HONEY out of the slain lion! Victory through defeat! Wisdom out of folly! Strength from weakness! Strange contradiction! Yet it is God's method. So thought Fannie Osgood. She had only a few days before made a public consecration of herself to Christ in the little village church. It was a hearty, whole-souled consecration; with her entire, enthusiastic being she said "Yes" to the confession of her faith and the covenant she made with Christ and his people.

This morning she put on, as she thought, the whole armor, and was ready for the enemy. Her light should shine in the home, in the school-room. Even the rudest should be made strong by her gentleness. "O, yes, I am ready for the trial!" She even longed to test her strength.

God doesn't wait long for a trial when we feel ourselves ready for the encounter. He soon pricks the bubble of our self-reliance and shows us our folly. We need never pray for trials, they come right along without being invoked.

The morning was cold and chilly. A November fog and iciness were in the air. Fannie was chilled through before she reached her school-room. Once there she found the fire out and the room filled with smoke. Her boys were full of mischief and up to all sorts of pranks. Her trial came sooner than she expected; she lost her patience. The smoke gave her a keen headache; little things irritated her and grated on her unstrung nerves. Cold and smoke and twenty mischievous, rollicking boys, what wonder her patience gave way! Could you, reader, be amiable and smile under such circumstances? I sometimes wonder whether there are any school-teachers in heaven; if there are, you will find them very near the throne; for they have plenty of tribulations!

Fannie was glad when the vexatious day was over and she could escape from her tormentors in the shelter of home. She usually put off the school-ma'am when she left the school-room, a thing not always done, but to-night she took it home with her. The first to meet and welcome her were her two little sisters. They came bounding out of the gate and rushed toward her, shouting, "O, Fannie! Fannie! mamma wants you to go down to Mrs. Brown's and get our new cloaks, and mayn't we go with you, say?" Ordinarily this would have been capital sport; for she liked nothing better than to have a good romp with her twin sisters. But to-night an evil spirit was upon her, as on Saul. She thought it had been expelled from her cleansed heart, but alas! he found the door ajar and crept back. Willy dog! How he watches his chance! Whether the gates are ever ajar in heaven or no, the gates of our disposition do get sadly ajar at times. Fannie refused the eager request of her sisters in tones that had none of the gentleness of Christ in them.

She received her message from her mother with a

frown, and left the house, slamming the door with an unmistakable emphasis. She was soon in the pleasant rooms of the village dress-maker, and stood sullenly by as she displayed the pretty garments with a just pride. Fannie received them coldly, and started home with the uncomfortable feeling that she had behaved very rudely.

Mrs. Brown returned to her work, stung to the quick by Fannie's conduct, and vented her indignation before a room full of girls: "Religion is all a humbug! I don't see as people are any better or more amiable for it; leastwise it has not improved Fannie Osgood."

Supper, usually the most cheerful meal of the day, was spoiled by Fannie's silence and ill-nature. As she sat alone in her room she could hear little Nell sobbing over her harsh words; while sturdy Bell gave vent to her feelings in a more demonstrative way: "Big sisters are no good. I never mean to join the Church any way if it makes people so awfully cross." She attempted to read, but with little success. She was hardly settled down in her comfortable chair, when her brother called to her, "Say, Fannie, I am going down town in five minutes, and will see you safely to the church door, if you aint too cross to go to meeting." She started from her chair. Was it really meeting evening? Her ill-humor had driven all thought of it from her mind. Should she go? She searched in vain for an excuse. She was too young in the Christian life to manufacture one. She put on her hat and wrap and stood in the hall ready for her brother when he came. It was a silent walk, broken only by Jack's whistling. As they reached the door of the chapel he stopped whistling and said, with a sneer in his tones, "Fannie, if you don't come home in a better humor than you are in now I shall begin to believe, what I have long suspected, that piety is a miserable farce. I have had some faith in you, but I am fast losing it." With a bow he left her.

In a moment all her evil conduct came up before her. Its fatal consequences stared her in the face. She crept to one of the back seats and hid her face in her hands. How earnestly she had prayed for her brother's conversion! How she had longed to do him good, and persuade him to lead a Christian life! Now in one day she had lost her influence over him, and undone all she had ever done. What could she do? The meeting was about to close. She had heard nothing. Her meeting was with her God and her conscience. She commenced the day with high resolves, all ready to meet the enemy. At night-fall she was routed, defeated, crushed. She had given a false impression of religion, had betrayed her Saviour, had given aid and comfort to his enemies. She could almost hear their derisive laugh. The sneer of her brother stung her. Defeated! defeated! rung in her ears.

Just as the meeting was about to close, a stranger rose, after a long debate and struggle with himself, and hesitatingly said, "I am a stranger to you all, and ought, perhaps, to apologize for occupying your time. But in reading this morning, I came upon a

passage which has been a great comfort to me all through the day. It has been bread and water to my hungry soul, just what, in my circumstances, I needed. A light seemed to stream out upon me from every word and letter. It was a familiar passage, but one whose full meaning and helpfulness I never realized before. It may help and comfort some one before me as it has me. It was this, 'My grace is sufficient for thee, for my strength is made perfect in weakness.'"

Fannie was roused at the sound of a stranger's voice. How many, many times she had heard those words repeated without ever realizing their meaning. They now meant her. Weak? Yes, she was that one. Denied her Master? Yes, she was the denier. Jesus seemed to pass before her. His sorrowful eyes looked out of every word and letter of the passage, and rested on her. She wept bitterly. She repented then and there.

She went out of that meeting a wiser and stronger woman. Out of her defeat sprang a real victory. She had fallen, but risen again. She knew herself better, and understood better what it meant to live godly in Christ Jesus. She confessed her faults to those whom she had injured. A new gentleness and sunshine came into her heart and life. She had the joy of hearing her brother say, not long after, "Fannie, your religion is not a farce; I have watched you; you live what you profess; I want your religion." Little Nell never cried again over Fannie's harshness, and even sturdy Bell loved her big, pious sister. Ah! strength comes from weakness, and victory springs all wreathed and blooming from defeat. Religion is a life, and not simply a profession.

Opening and Closing Services for Third Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

SCHOOL. As for me, I will come into thy house in the multitude of thy mercy, and in thy fear will I worship toward thy holy temple.

SUPT. Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath.

SCHOOL. Who will have all men to be saved and to come unto the knowledge of the truth.

SUPT. For there is one God, and one mediator between God and men, the man Christ Jesus.

SCHOOL. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the

water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.

SCHOOL. I will delight myself in thy statutes; I will not forget thy word.

SUPT. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul.

ALL. Help us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake.

III. DISMISSION.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE OLD TESTAMENT.

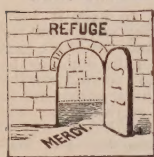
NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1441.]

LESSON VI. THE CITIES OF REFUGE.

[Aug. 5.]

Josh. 20. 1-9. [Commit to memory verses 1-3.]



1 The LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth any person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city they shall take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; but

cause he smote his neighbor unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, and until the death of the high-priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 And they appointed Ke'desh in Gal'ilee in mount Naph'ta-li, and She'chem in mount E'phra-im, and Kir'jath-ar'ba, which is He'bron, in the mountain of Ju'dah.

8 And on the other side Jor'dan by Jer'i-cho eastward, they assigned Be'zer in the wilderness upon the plain out of the tribe of Reu'ben, and Ra'moth in Gil'e-ad out of the tribe of Gad, and Go'lan in Ba'shan out of the tribe of Ma-nas'seh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth any person at unawares might flee thither, and not die by the hand of the avenger of blood, until he stood before the congregation.

General Statement.

Seven years have passed away since the Israelites crossed the Jordan, and now all the land of Canaan, though not occupied, is conquered. At Beth-horon and Meron Joshua has overcome the enemies upon the battle-field; at Makeddah he has placed his feet upon the necks of their prostrate kings; over Hebron the aged Caleb has raised his flag of conquest. The mountain region has been possessed, save here and there a village where the Amorites are lurking; the land has been portioned out among the tribes, Judah on the south, Ephraim in the central highlands, Naphtali in the north, and the other tribes between. But before Israel enters upon the possession of cities which her enemies have builded, and vineyards which they have sown, the command of the Lord concerning the cities of refuge is to

be fulfilled. The passion of revenge for blood shed needs to be curbed, and the rude people are to be taught self-control and submission to law. Six places are set apart in the land, to which the slayer of his fellow-man may escape from the hand of the avenger. At the gate of the city he is to be tried, and, if guilty, given over to death, even though he were clinging to the horns of God's altar. But if innocent of evil purpose, he is to be assigned a place in the city where he may live free from the sword of his foe. There he must remain until the high-priest's death, by which is symbolized his own. Then, in the eye of the law no longer living, he may return to his own home. In all this we can see a foreshadowing of Him who is our Refuge from the storms of wrath, who saves us from the just penalty of sin.

Explanatory and Practical Notes.

Verses 1, 2. The Lord also spake. At the close of the war of conquest, when the land was ready to be possessed. **Unto Joshua.** Either through the high-priest, or by a direct impression on the mind of Joshua. **Speak to the children of Israel.** Joshua was directed to confer with the people through their representatives, the elders. This is one indication among many that the theocratic government was not despotic in form, but admitted the people to a share in the rule. **Appoint out.** The Israelites were to make the selection of cities on the west of Jordan, as those on the east had been appointed during the life-time of Moses. **Cities of refuge.** Literally, *cities of reception*. Their purpose will be explained under the next verse. **Spake by the hand of Moses.** By the instrumentality of Moses; the hand being the organ for executing most purposes. The command is given in various places, in Exodus, Numbers, and Deuteronomy, and the reference to it here shows the truthfulness and genuineness of the Pentateuch, here cited as a work well known.

3. That the slayer. Among all Asiatic races is found the custom of blood revenge, by which the nearest relative of a murdered person is recognized as his avenger, having the right to slay him without trial and wherever found. Such is the universal usage among the Arabs at the present time. The ancient custom made no distinction between accidental killing and willful murder, so that the institution of the cities of refuge was a great alleviation of a custom too deeply fixed to be entirely removed. **Killeth any person unawares.** The city of refuge was not to screen criminals from justice, and thereby breed crime, but to save the innocent from wrong, and to check sudden passion. Hence the guilty person might be taken out of the city, or even from the altar itself, and handed over to the avenger for execution. The similar places, called *asylums* by the Greeks, gave shelter to all criminals, and hence became nests of abomination, like Ephesus in Asia Minor, and the precincts of certain cathedrals in the Middle Ages. **The avenger of blood.** The nearest relative of the slain person, who considered it a sacred duty to slay the manslayer, and was looked upon as the officer of the law. (1) *The violated law of God*

is an avenging fury, pursuing every sinner who fails to find the only true refuge.

4. He that doth flee. In later Jewish times the law was made more explicit, requiring a road of definite width, and free from obstructions, to be built to the city of refuge, and sign-boards inscribed "Refuge" to be placed at its intersection with other roads. **Stand at... the gate.** The gate of the city, being a shaded place arched over by the wall, is often the place of business and for the meeting of courts in the East. Here the slayer was to stand for a preliminary hearing of his case before he could enter the city. **Elders.** The heads of the family lines, corresponding to chiefs of clans in Scotland, from earliest times a ruling body among the Israelites. **They shall take him.** Provided he could make his innocence appear plain. (2) *Their refuge was for the innocent only, but what would be the fate of the world if God had not provided a refuge for the guilty?*

5. If the avenger... pursue. It was almost certain that the avenger would pursue the unfortunate manslayer, for such was the custom. **They shall not deliver.** The slayer, if found guilty, was surrendered, not directly to the avenger, but to the elders of the village where the murder had taken place, and by them to the avenger; so that every precaution was taken to insure justice to both parties.

6. He shall dwell in that city. He was allowed to go one thousand cubits outside the wall, but beyond it, could be slain by the avenger. **Until he stand before the congregation.** That is, for a further trial on appeal of the case, if it were necessary. The congregation was probably the general assemblage of the elders who represented all Israel. **Until the death of the high-priest.** On the human side, this was a provision to alleviate the hardship of the innocent slayer's life; on the divine side, a prefigurement of Christ, our High-priest, who by his death sets men free from the penalty of their sins. (3) *The reality is larger than the type, as the Gospel is more gracious than the law; for Christ is a refuge for the sinful. Then shall the slayer return.* The high-priest's death was thus regarded as represent-

ative, setting the man free from penalty. (4) *We are looked upon as dead when our substitute dies.* The Jews state that in order that the exiles in the city of refuge might not pray or hope for the high-priest's death, they were presented with many gifts by his family.

7. Kedesh. A city in the north of Palestine, now called *Kades*, north of Lake Merom. The name means "holy." **In Galilee.** The word meaning "ring" was then applied to a small circle of villages among the mountains of Naphtali; but in after ages it became the name of the northern province. **Shechem.** "Shoulder," the ancient city, now called *Nabulus*, situated in the center of Palestine, between Mounts Ebal and Gerizim. **Mount Ephraim** was the designation of the hill-country in the central section, largely occupied by the tribe of Ephraim. **Kirjath-arba.** The ancient name, from the ancestor of its early inhabitants. **Hebron.** One of the most ancient cities in the world, the burial-place of the patriarchs, situated west of the Dead Sea.

HOME READINGS.

- M.* The cities of refuge. Josh. 20. 1-9.
Tu. The law of the refuge. Num. 35. 16-34.
W. A refuge needed. Psa. 142. 1-7.
Th. A refuge provided. Psa. 46. 1-11.
F. A refuge accessible. Heb. 6. 10-20.
S. A secure refuge. Psa. 91. 1-16.
S. A refuge for the righteous. Isa. 33. 15-24.

GOLDEN TEXT.

Who have fled for refuge to lay hold upon the hope set before us. Heb. 6. 18.

LESSON HYMN. 7d.

Hymnal, No. 636.

Jesus, lover of my soul,
 Let me to thy bosom fly,
 While the nearer waters roll,
 While the tempest still is high!
 Hide me, O my Saviour, hide,
 Till the storm of life is past;
 Safe into the haven guide,
 O receive my soul at last!
 Other refuge have I none;
 Hangs my helpless soul on thee:
 Leave, O leave me not alone,
 Still support and comfort me:
 All my trust on thee is stayed,
 All my help from thee I bring;
 Cover my defenseless head
 With the shadow of thy wing!

TIME.—B. C. 1444, at the close of the conquest.

PLACE.—The Israelites were now at Shiloh, the place of the tabernacle.

CONNECTING LINKS.—1. The treaty with the Gibeonites. Josh. 9. 1-27. 2. The battle of Beth-horon, and conquest of southern Canaan. Josh. 10. 1-43. 3. The battle of Lake Merom and conquest of northern Canaan. Josh. 11. 1-23. 4. The division of the land among the twelve tribes. Josh. 13-19.

DOCTRINAL SUGGESTION.—Security in Christ.

Monthly Missionary Meeting.—Topics: 1. Preparing the way of the Lord. Isa. 40. 3. 2. Missions in Africa.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Avenger of Blood, v. 1-6.**
 What penalty had God pronounced against manslaughter? Gen. 9. 6.
 What persons were to be exempt from this penalty? Exod. 21. 13.
 What provision was now made for the safety of such persons?
 From whom did danger threaten the fugitive?
 Who were to be the judges of his admission?
 Before whom was he to be tried?
 On what condition was his safety assured?
 What event restored the fugitive to perfect safety?
 What event gives hope of safety to the sinner?
 What refuge is there from the penalty of sin?
- 2. The Cities of Refuge, v. 7-9.**
 What three cities west of the Jordan were made cities of refuge?
 Name the three cities of the east.
 To what tribe had these cities been assigned?

8. On the other side. East of the Jordan. **Bezer.** A town about twelve miles north-east of Heshbon. **Ramoth in Gilead.** An important place, often the scene of war in Israel's after-history. Here King Ahab was slain, and his son was wounded. It is now known as *Es-Salt*. **Golan.** A city not certainly located, but north-east of the Sea of Galilee. **Basan** was the name given to the region east of the Sea of Galilee.

9. These were the cities. It is to be noticed that these cities were all on mountains, or near them, and in prominent positions, and were so located as to be accessible from all parts of the land. **The stranger.** The foreigner sojourning in the land was to enjoy the same privileges as the Israelite; in this respect a great advancement upon ancient customs, which treated all foreigners as enemies. (5) *See how God was educating his chosen people up to the knowledge of salvation for the Gentile world.*

Who besides Israelites were admitted to these cities?
 Before what great congregation will all men be judged?

Practical Teachings.

Where in these lessons do we learn—

1. That men shall be held accountable for their doings?
2. That God tempers judgment with mercy?
3. That men have a refuge in the hope set before them?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Avenger of Blood, v. 1-6.**
 What persons in trouble are spoken of in this lesson?
 What is stated as the cause of their trouble?
 What is the ancient custom of "blood revenge" here referred to?
 Who was the "avenger of blood"?
 How did this custom show the hardness of men's hearts?
 For what purpose were the cities of refuge appointed?
 Who was allowed to stay in the city?
 How long was he required to stay there? ver. 6.
 What is the chief cause of our troubles? Rom. 5. 12.
 How did the high-priest represent Christ? Heb. 9. 11, 12.
- 2. The Cities of Refuge, v. 7-9.**
 What were the three cities west of the Jordan?
 What were the three east of the Jordan?
 Point out these cities on the map.
 Why were they carefully chosen?
 Who is our refuge from trouble?
 Can we be safe anywhere else? Acts 4. 12.
 How may we find refuge in him? [GOLDEN TEXT.]

Teachings of the Lesson.

Where does this lesson show—1. That God values human life very highly? 2. That God protects the innocent? 3. That we must fly to the refuge which God has given us?

QUESTIONS FOR YOUNGER SCHOLARS.

- What is a refuge? **A safe place.**
 Who often gave commands to Joshua? **The Lord.**
 What did he now tell him to do? **To appoint cities of refuge.**
 What is God's law against murder? **"Thou shalt not kill."**
 What did men often do? **Break this law.**
 What right had the nearest male relative of the dead man? **To put the murderer to death.**
 What was this relative called? **"The avenger of blood."**
 Did the slayer always deserve death? **No; sometimes he killed by accident.**
 What were the cities of refuge for? **For such cases as this.**
 What could the slayer do when he had killed a man by mistake? **Run to the nearest city of refuge.**
 How long was he safe there? **As long as he stayed in the city.**
 How many such cities were there? **Six.**
 What refuge have all sinners now? **The Lord Jesus Christ.**
 Who find safety in him? **All who go to him.**
 How long are they safe? **As long as they stay with him.**

Words with Little People.

Why do we need a refuge?—

We all have wicked hearts.
We all do many wrong things.
We can never deserve God's mercy.

Therefore, we need just such a Saviour as Jesus.

THE LESSON CATECHISM.

[For the entire school.]

1. For whom were the cities of refuge appointed?
For the innocent slayer of a man.
2. From whom was the innocent manslayer to find refuge? **From the avenger of blood.**
3. How long was he to remain in the city? **Until the death of the high-priest.**
4. How many cities of refuge were chosen? **Six.**
5. Who is our refuge? **Christ.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**Christ our Refuge.****I. A DIVINELY CHOSEN REFUGE.**

Whereof I spake unto you. v. 1, 2.

"A man....hiding place....covert." Isa. 32. 2.

"God gave his only begotten Son." John 3. 16.

II. A REFUGE FOR SINNERS.

The slayer that killeth unawares. v. 3.

"Christ died for the ungodly." Rom. 5. 6.

"When we were enemies...reconciled." Rom. 5. 10.

III. A REFUGE FROM DANGER.

Refuge from the avenger of blood. v. 3.

"Wages of sin is death....gift....life." Rom. 6. 23.

"Free from the law of sin and death." Rom. 8. 2.

IV. THE ONLY REFUGE.

Flee unto one of those cities. v. 4.

"None other name given under heaven." Acts 4. 12.

"One mediator between God and man." 1 Tim. 2. 5.

V. A SECURE REFUGE.

They shall not deliver the slayer. v. 5.

"Secret place of the Most High....refuge." Psa. 91. 1, 2.

No evil befall thee....any plague." Psa. 91. 9, 10.

VI. AN ENDURING REFUGE.

Until the death of the high-priest. v. 6.

"Ever liveth to make intercession." Heb. 8. 25.

"Thou art a priest for ever." Heb. 7. 17.

VII. AN ACCESSIBLE REFUGE.

These were the cities appointed. v. 9.

"Not far from every one of us." Acts 17. 27.

"The word is nigh thee." Rom. 10. 8.

VIII. A UNIVERSAL REFUGE.

Children of Israel....stranger that sojourneth. v. 9.

"No difference between....Jew and Greek." Rom. 10. 12.

"Whosoever will, let him take." Rev. 22. 17.

ADDITIONAL PRACTICAL LESSONS.**The Divine Plan of Salvation.**

1. God provides a plan of salvation before the need of it has transpired. v. 1.
2. The plan of salvation is divine in its origin, coming from God and not from men. v. 1, 2.
3. God's plan of salvation recognizes man's danger, and requires man to realize it. v. 2, 3.

4. God's plan of salvation requires man to act for his escape from danger, and to act before it shall be too late. v. 3, 4.

5. God's plan of salvation requires that man in danger from the offended law shall, in escaping, pursue a certain fixed and unvarying course if he would be saved. v. 4.

6. God's plan of salvation requires that man to be saved must not only look toward the refuge provided, but enter it. v. 4, 5.

8. God's plan of salvation requires, not only that man shall enter the refuge provided, but remain in it. v. 6.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

We might almost say that this lesson needs no illustrating, for the passage before us is all illustration, and that of the most vivid and interesting kind. The aim of the teacher must be to bring out vividly, and to impress deeply, the solemn and blessed truths which it represents. The lesson falls naturally into two parts: danger and deliverance.

1. Danger.

In a primitive state of society vengeance is one of the ordinary customs of life, and is executed by individuals. Nay, more; it is considered a duty. He who has taken life has no protector. An Afghan who was murdered left no son behind him; his next of kin was a daughter; the girl rushed upon her father's murderer, and slew him with her own hand. Where a "blood-feud" exists between one Arab tribe and another there can be no peace between them. Any individual of the one tribe is in danger from those of the other tribe; for they are all bound to avenge their kinsman. There can be no more striking picture of a man in danger than one whom the "avenger of blood" is seeking, and whom he has sworn to destroy.

And this is the Bible illustration of a soul in danger—danger always threatening—danger which, though put off for a time, cannot be finally averted—danger real, sure, and terrible. The "avenger of blood" might not be in sight, might be actually far off, but would it be safe to linger until overtaken by him? Surely not. The only wise course would be flight, provided there were any safe place to flee to. And the passage suggests another picture—a man fleeing in hot haste before his adversary—suffering nothing to detain him, but bending all his energies to this one aim, the attainment of a refuge.

Man is bidden in God's word to "flee from the wrath to come,"—wrath real, sure, and terrible. But young people are apt to think of it (if indeed they think of it at all) as something far away in the distance, something about which they need not trouble themselves for a long time to come. And yet they cannot count upon one day, or even one hour's safety. No "avenger of blood" ever drew near so swiftly or so stealthily as death may come to any one of us. Macbeth thought he was safe

"Till Birnam Wood shall come to Dunsinane,"
and suddenly it had come!

But some imagine there can be no wrath for them since they are not great sinners. Such reasoning would have been of no use to a man who had "slain his neighbor unawares." He might plead that his character was amiable, that he had no intention of injuring his neighbor. But he had done it, and was liable to the avenging sword. Just so, however amiable and blameless among men, each one has "sinned and come short of the glory of God." Each one is, by nature, in danger, and the only wise course is flight. For God has provided a refuge.

2. Deliverance.

The doomed man was not to perish without a hearing. For him who had killed his neighbor unintentionally a place of safety was provided. The latter knew that if he could reach a "city of refuge" and state his case there, he was saved. It was God's provision. I am not aware of any thing similar being found among other nations. No such mercy was planned by man. Then, it was easy of access. There were six cities chosen, three on each side of the Jordan, so that none might be too far off the place of refuge. And yet it had to be sought. The man who was in danger could not go on living as he had done before. No fence was built up around him. He must come forth in order to be saved! And again, it had to be claimed by confession. The man might not slip unperceived into the city and remain there unknown. He must declare his case to the elders, who had the right and power to grant the asylum. And it must not be quitted. It was not the having been there that made a man safe, but the being there. Only within these gates was there security for the slayer.

So with the only Refuge for the sinner. God himself has provided it. God sent his Son to die for man. It is easy of access. All may come: "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry." Isa. 46. 13. But it must be sought. We cannot continue in sin and be saved. "Let the wicked forsake his way . . . and let him return unto the Lord," etc. Isa. 55. 7. It must be claimed by confession. Whom does Christ receive? "This man receiveth sinners." Luke 15. 2. And it must not be quitted. It is not enough to say that you once came to Christ. The question is: Are you now sheltered by the blood? Are you in Christ now? There is no safety but in him.

But the picture is not yet complete. Residence within the precincts of the "city of refuge" was but a poor type of the full deliverance wrought by Christ, and the cost of this deliverance we have not yet seen illustrated. Let us go on to the sixth verse of the passage. Here we have both brought out. The death of the high-priest sets the slayer at liberty. He may return to his own home and go where he pleases. The cost of the sinner's deliverance was the death of Christ; not his life, his love, his goodness, his example, his succor. His death alone, through trust in that death, sets the condemned one at liberty. And that liberty is perfect.

He who has found Christ is indeed at home—freed from guilt, judgment, fear, bondage. "If the Son make you free, ye shall be free indeed." John 8. 36.

Is not this a wonderful Refuge? Have we fled to it? Have we laid hold of it? And, having fled there, do we realize its completeness that we can walk at liberty?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Sketch briefly the events of the conquest of Canaan, and refer to the division of the land. . . . Draw the map, and show the location of the cities of refuge. . . . Explain the system of blood-revenge, and how this institution was a relief and improvement. . . . Show the requirements of the plan of refuge; what it demanded of the manslayer. . . . Show its privileges, and their limitations. . . . Wherein was the city of refuge an illustration of Christ? (See Analytical and Biblical Outline.) . . . Wherein was the refuge of the city different from that of Christ? . . . ILLUSTRATIONS. Open with description of different refuges—a fortress in siege; a harbor in a storm; a mother's arms, etc. . . . Ancient legend of Orestes, who slew his mother for crime, and was pursued by haunting furies until his deed had been expiated. . . . Only one place of salvation when the flood came: so only one refuge from destruction, in Christ, our refuge. . . . At a prison during the war there was a "dead-line," across which no person could step without danger of being shot for attempting to escape: such was the line around the city of refuge.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Prose, 4897, 4898, 9058. Ver. 3: Prose, 11359. Ver. 4: Prose, 11357, 11358; Poetical, 2653. Ver. 5: Prose, 11360. Ver. 6: Prose, 7768, 8414, 11366.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHTS. *Christ our Refuge.*

INTRODUCTORY. Print "Thou shalt not kill" at the top of the board, and explain that this is God's law. When men break it, they are punished. Speak of the law of the country, the State, etc., and tell that after the Israelites went to live in Palestine they had no officers to punish crimes, and so each family had to take care of itself. Explain what is meant by "Avenger of blood," and show how this custom might sometimes prove very unjust and cruel. Make six little squares on board, with roads leading to them from different directions, and tell about the six cities of refuge, by whom established, at whose command for whose benefit, etc. Teach that these cities were only for those who had broken God's law by mistake. Those who had killed somebody intentionally could not find shelter in the city of refuge.

WHO NEED REFUGE NOW.

Make serpent in the form of letter S, and tell what the serpent said to Eve, and the sad consequences that followed. Print remaining letters of the word sin, and speak of various kinds of trouble, showing how all have their root in sin. Speak of children's troubles, and ask children to think if there *could* be any sorrow without sin. Arrange, in attractive form on the board, "Sin leads to trouble of mind, pain of body, loss of soul." Illustrate place of refuge by some simple story, as of boy chased by fierce dog. He sees a door open, runs into it, and is safe. Lead children to speak of

things they fear, as fire, storm, wild animals, etc., and then tell of inside foes which are far more dangerous. The "Avenger" is Satan, who is pursuing us, and who will destroy us if he can.

WHERE TO FIND REFUGE.



Make square, printing above, "Our City of Refuge." Make cross inside, and roads leading toward it. What do we remember when we see the cross? That Jesus bore our sins upon it, and that therefore he is our City of Refuge into which we may run and be safe whenever we see the serpent

Sin coming toward us. Name some of the roads to our city of refuge, as "Remembering Jesus," "Obeying Jesus," "Running to Jesus," etc. The man who had killed another could not go to the city of refuge unless he remembered that there was such a place, obeyed the directions about getting to it, and started to find it. Children must learn all they can about Jesus, so that they may know how to find him when in trouble. Never forget to start *at once* when you need to run to the city of refuge.

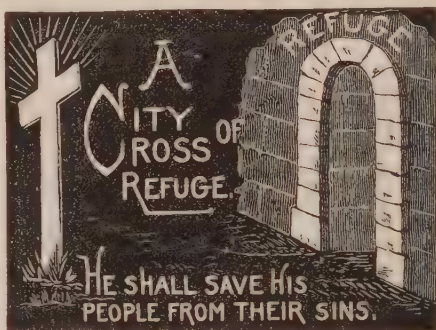
Lesson Word-Pictures.

There is a man lying on the ground. Accidentally he was struck down, and he is dead! See, there is a man fleeing away, the unhappy slayer of the dead! But there is a second running, and he is chasing that fugitive. It is the dead man's nearest of kin, the avenger of blood. Across the plain, over the hills—their forms sharply outlined against the clear, blue sky, down into the valley, and so on and on run the fugitive and the avenger of blood. But ahead are walls and an opened gate! It may be Kedesh, or Shechem, or some one of the six cities of refuge. If the panting fugitive can only reach that opened gate! He turns and for one moment looks anxiously back. The avenger is gaining on him! Almost within a spear's throw! The next moment that spear may be whizzing toward him.

He makes one last, intense effort, and panting, dust-covered, the perspiration rolling down his cheeks, he leaps over the threshold of the gate! The avenger of blood quickly follows, his face scowling and full of hate, but the fugitive is safe! O city of God's mercy, open thy gates and be a blessed refuge to our sin-pursued souls!

Blackboard.

BY J. B. PHIPPS, ESQ.



On the one side is represented the gate-way to the city of refuge. On the other is the cross of Christ. APPLICATION. We must fly to the refuge that God has given us.

AN ERASING EXERCISE.

1. WHERE CAN I FIND REFUGE? IN J
2. CAN I FIND REFUGE? E
3. I FIND REFUGE. S
4. FIND REFUGE.
5. REFUGE.

In answer to first question write the words "In Jesus."

To the second read Psa. 94. 22.

To the third read all of Psa. 142.

To the fourth. An exhortation for others to seek this refuge.

To the fifth, sing the lesson hymn of to-day.

B. C. 1427.]

LESSON VII. THE LAST DAYS OF JOSHUA.

[Aug. 12.]

Josh. 24. 14-29. [Commit to memory verses 14-16.]



14 Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in E'gypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Am'o-rites, in whose land ye dwell: but as for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he *it is* that brought us up and our fathers out of the land of E'gypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Am'o-rites which dwell in the land: therefore will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

22 And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses.

23 Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Is'ra-el.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 And it came to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

General Statement.

The war of conquest is now a recollection of the past, and the children of Israel are scattered to their homes in the land. Joshua is now an old man, soon to ascend from the scene of his triumphs to the companionship of his great leader in heaven. But his eager eyes perceive the gathering dangers which will break all too soon upon his people after his departure, and the hidden evils which poison their national life. He knows that concealed among the people are hereditary tendencies to idol-worship, cherished secretly through all the centuries of their history, and now, from the contact of the native tribes yet dwelling in Israel, soon to break forth into open sin. He knows how prone is the heart of man to forget the mercies of God, and how necessary are all influences which shall keep God ever before their eyes.

Explanatory and Practical Notes.

Verse 14. Now therefore. Joshua has been enumerating the grounds for their gratitude to God. **Fear the Lord.** No one word expresses precisely the Bible meaning of this term. It does not mean terror nor awe on the one hand; nor regard and respect on the other; but a feeling of reverence leading to obedience. **Serve him in sincerity.** Professedly, the Israelites were servants of God; but their service was mixed with superstition or weakened by neglect. Joshua urges them to be whole-hearted and loyal. **Put away the gods.** Idolatry still lurked among the Israelites, as might have been expected, since they came of idol-worshipping ancestors, and were surrounded by heathen peoples. **Your fathers served.** From Gen. 31, 19, it appears that Jacob's favorite wife carried away the "household gods of her father Laban." **Other side of the flood.** The great river Euphrates, on the east of which had lived their ancestors. **In Egypt.** The stay of the Israelites in Egypt, during several generations, had resulted in their adoption of Egyptian objects of worship, as the idolatry of the golden calf showed. **The Lord.** In Hebrew, *Jehovah*, the great name by which God revealed himself to his people. (1) *How deeply lurks the poison of sin in God's people!* (2) *How strange that a people who have God, should turn after idols!*

15. Seem evil. Undesirable. **Choose you.** (3) *God accepts only a free service of the will of man.* **Amorites.** One of the principal races in Palestine before the conquest, here named as representing all. They lived in the mountains, on both sides of the Jordan, while the Canaanites occupied the lowlands. **In whose land.** A hint that if the gods of the Amorites could not save their people, they were unworthy of Israel. **Me and my house.** Joshua, in behalf of his own family, speaks as its head. (4) *How much a father can do to influence his family toward God!*

16, 17, 18. The people. Assembled with their elders. **God forbid.** An expression of utter abhorrence. **Forsake the Lord.** They recognize themselves as belonging to the Lord, and under obligation to serve him. **Brought us up.** Every step of the pilgrimage showed God's power exerted in behalf of Israel. **Great signs.** The rending of the sea and the river; the fiery cloud, the waters supplied, etc. **Preserved us.** From Egyptians, Amalekites, and Edomites in their journey. **Drive out.** It is evident from various texts that the native races had suffered some calamities before the arrival of the Israelites, which had greatly weakened them. **He is our God.** Since God has done such great things for Israel, Israel should greatly serve God.

19. Joshua said. His aim was not to discourage the people, but to awaken their strongest will, but showing the difficulties of the service. **Ye cannot.** Cannot by your own power only, or in any half-hearted state of the will. **Holy God.** He is pure, and hates sin; hence none can serve God while loving evil. **Jealous God.** Every-where the Scriptures represent the relation between God and his people as that of a husband and wife, with the strongest obligation to constancy. (5) *God demands the undivided affection.* **Will not forgive.** Rather, "will not overlook, or tolerate." (6) *It is a great mistake to imagine that God cares but little for the individual acts of men.*

20. Strange gods. Hebrew, "gods of the stranger,

Therefore, as his last public act, the aged general now calls all Israel to an assembly, where he reviews God's dealings with his people during all the centuries of their history. He renews their vows of fidelity to their God, and, as a visible token, plants a monumental stone under the very oak where Abraham built his first altar on entering the land, and where Jacob had renewed the covenant long afterward. Upon that sacred spot the oaths of faithfulness are repeated, and the venerable chieftain lays down the authority which he received from Moses so long before. Followed by the love of the people, he goes to his own home on the hills of Ephraim, there to remain a few honored years, and then to enter the goodly fellowship above.

or foreigner;" the idols worshiped by other nations. **He will turn.** Not that God's character is fickle, but that he is ever the same in hate of sin and love of righteousness; therefore when man turns, God will turn from gentleness to severity. **Consume you.** Punish you. **After... done you good.** Notwithstanding all his past mercies God will punish those who reject them. (7) *It is dangerous to tamper with religious privileges.*

21, 22. We will serve. They pledged themselves to be faithful to God, notwithstanding all the difficulties in his service. **Witnesses against yourselves.** "This promise will stand on record as a testimony against you if you prove unfaithful."

23. Put away the strange gods. Through all the years of the wandering and the conquest idolatry was maintained in secret. Once, indeed, it rose to power, when the golden calf was erected; and though then put down relentlessly, its elements were still in existence. Now that peace and rest had come, especially in a land full of idolatrous reminiscences, and with many of its people remaining among the Israelites, there was danger of its arising to new strength. **Incline your heart.** (8) *The heart, rather than the mind, has the secret of power.*

24, 25. The people said. For the third time repeating the vow. **Will we obey.** They promised that the Lord should be their God, and his word their law. **Made a covenant.** An agreement, solemnly ratified by all the people, containing a vow of consecration to God's service. **In Shechem.** The place where the law had been read at the beginning of the campaign, and now chosen as well on account of its hallowed recollections, as of its central location.

26. Wrote these words. This account, here given, and perhaps the history of the people in the land as contained thus far in the book of Joshua. **In the book of the law.** He added this record to the existing manuscript, which was kept in the tabernacle. **Took a great stone.** Which should stand as a memorial and a reminder of the occasion and the vow. **Under an oak.** "Under the oak;" probably the very one, then standing, under which Abraham and Jacob had worshiped God. In Gen. 12, 6, where the words "plain of Moreh" should read "oak of Moreh," and in Gen. 35, 4, this same place is referred to. Here Abraham built his first altar, and Jacob renewed his covenant. **By the sanctuary.** Not the tabernacle, for that was in Shiloh, but the sacred place of Abraham's worship already referred to.

27, 28. It hath heard. A figurative reference, which all the people would understand. **A witness.** To remind the people, and to be the testimony before God of the vow which they had now four times uttered. **Let the people depart.** They had come up from their homes, in their allotted tribe-boundaries, to attend this service.

29. After these things. This was the last act of Joshua's public life, but it is uncertain how long he lived afterward. **The servant of the Lord.** A noble title, and well-deserved, for not even Moses was more earnest, uncompromising, loyal, and vigilant in God's service than Joshua. **Died.** He was buried at Timnath-herah, in a sepulcher, which some think has been recently identified. **One hundred and ten.** So that he must have lived sixteen years after the conquest.

HOME READINGS.

- M.* The last days of Joshua. Josh. 24. 14-29.
W. The choice at Sinai. Exod. 32. 19-35.
Tu. The choice of Ruth. Ruth 1. 1-18.
Th. The choice at Mizpeh. 1 Sam. 7. 1-13.
F. The choice of Solomon. 1 Kings 3. 4-14.
S. The choice at Carmel. 1 Kings 18. 20-39.
S. The choice of the disciples. John 6. 53-69.

GOLDEN TEXT.

Choose you this day whom ye will serve. Joshua

24. 15.

LESSON HYMN. L. M.

Hymnal, No. 447.

O happy day that fixed my choice
 On thee, my Saviour and my God !
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.
 'Tis done, the great transaction's done ;
 I am my Lord's, and he is mine ;
 He drew me, and I followed on,
 Charmed to confess the voice divine.
 Now rest, my long-divided heart ;
 Fixed on this blissful center, rest ;
 Nor ever from thy Lord depart,
 With him of every good possessed.

TIME.—[The date of Joshua's death] B. C. 1427.

PLACE.—Shechem, between mounts Ebal and Gerizim.

CONNECTING LINKS.—1. The return home of the warriors from the east of Jordan, and the building of the altar of incense, Josh. 22. 1-34. 2. Joshua's warning to the people, Josh. 23. 1-16.

DOCTRINAL SUGGESTION.—The divine attributes.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Appeal, v. 14, 15.**
 What kind of service was urged upon the Israelites ?
 What duty was enjoined upon them ?
 Between what false gods did Joshua give them choice ?
 What was his own determination ?
 What is your choice ?
- 2. The Decision, v. 16-18.**
 What decision did the people make ?
 What reasons for this choice were given ?
- 3. The Warning, v. 19, 20.**
 Against what kind of service did Joshua warn the people ? Matt. 6. 24.
 Of what particular sin had they been guilty at Sinai ? Exod. 32. 8.
 What character does Joshua ascribe to the Lord ?
 What would be the consequence of departure from his service ?
- 4. The Covenant, v. 21-29.**
 What was the decision after this warning ?
 What act of consecration was required by Joshua ?
 In what words did the people renew their covenant ?
 How was a remembrance of it secured ?
 Of what was this stone to remind them ?

Practical Teachings.

Where in these lessons are we shown—

1. That the service of God means complete surrender ?
2. That the service of God secures his favor ?
3. That the memories of past mercies should impel to present service ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Appeal, v. 14, 15.**
 Who made this appeal ?
 What three things were the Israelites urged to do ?
 How were they urged to serve God ?
 What does Christ say of the true worshiper in John 4. 24 ?
 What choice did Joshua present to them ?
 What did he say was his decision ?
- 2. The Decision, v. 16-18.**
 What was the decision of the people ?
 Was it a good decision ?
 Why should we make the same decision ?
 Have you made that decision ?

3. The Warning, v. 19, 20.

What was the warning about God's service, and its meaning ?

Who will help us to serve the Lord ? Isa. 41. 10.

What three things did Joshua say of God ?

How may we have our sins forgiven ? Eph. 1. 7.

What was the warning against forsaking God ?

4. The Covenant, v. 21-29.

What is a covenant ?

What covenant did the people make ?

What was the promise made by the people ?

What was made a witness to the covenant ?

How was it a witness ?

How long did Joshua live ?

Wherein did he deserve the name given to him in ver. 29 ?

Teachings of the Lesson.

Where in this lesson do we find—1. How we should serve God ? 2. What is the character of God ? 3. A promise to obey God ?

QUESTIONS FOR YOUNGER SCHOLARS.

From whom had Joshua learned wisdom ? **From God.**

What had he now become ? **An old man.**

To whom did he speak before he died ? **To the rulers and elders of Israel.**

Of what did he remind them ? **Of God's goodness to them.**

What had they once been ? **Slaves in Egypt.**

To what had God brought them ? **To a good land.**

What did God ask of them ? **Their love and service.**

Whom did they sometimes want to serve ? **Other Gods.**

What did Joshua tell them to do ? **To choose.** [Repeat GOLDEN TEXT.]

What had Joshua and his house chosen ? **To serve the Lord.**

What did the people say ? **"We will serve the Lord."**

Against what did Joshua warn them ? **Against breaking their promise.**

What follows those who forsake God ? **Evil and sorrow.**

What was set up as a witness to the people ? **A great stone.**

Who are the truly wise in this world ? **Those who serve God and him only.**

Words with Little People.

Why God chooses us—He made us. He loves us. He wants our love.

Why we should choose God—We cannot be good without him. We cannot be happy without him. We cannot live in heaven without him.

THE LESSON CATECHISM.

[For the entire school.]

1. What did Joshua call upon the people to do ? **To fear and serve the Lord.**

2. What did the people say of the Lord ? **"He is our God."**

3. What did Joshua then command them to do ? **To put away the strange gods.**

4. What did Joshua and the people make in Shechem ? **A covenant to serve the Lord.**

5. What did Joshua set up in Shechem ? **A stone of witness.**

TEXTS AT CHURCH.

Morning Text......

Evening Text......

ANALYTICAL AND BIBLICAL OUTLINE.

How to Serve God.

I. SERVE GOD REVERENTLY.

Fear the Lord and serve him, v. 14.

"Fear of the Lord....beginning of knowledge."

Prov. 1. 7.

"Fear the Lord, ye his saints." Psa. 84. 9.

II. SERVE GOD SINCERELY.

Serve him in sincerity and in truth. v. 14.

"Must worship...in spirit...truth." John 4. 24.

"Worship God in the spirit." Phil. 3. 3.

III. SERVE GOD ONLY.

Put away the gods...serve ye the Lord. v. 14.

"With my whole heart....I sought thee." Psal. 119. 10.

"Sought him with their whole desire." 2 Chron. 15. 15.

IV. SERVE GOD INTELLIGENTLY.

Choose you...whom ye will serve. v. 15.

"Thy people....and thy God my God." Ruth 1. 16.

"Lord, to whom shall we go?" John 6. 68.

V. SERVE GOD GRATEFULLY.

He it is that brought us up. v. 17.

"Goodness of God leadeth thee to repentance." Rom. 2. 4.

"Thy servant...thou hast loosed my bonds." Psal. 116. 16.

VI. SERVE GOD RESOLUTELY.

Nay, but we will serve the Lord. v. 21.

"I have chosen thy precepts." Psal. 119. 173.

"Avouched the Lord to be thy God." Deut. 26. 17.

VII. SERVE GOD OBEDIENTLY.

His voice will we obey. v. 24.

"Thy word have I hid in mine heart." Psal. 119. 11.

"His delight is in the law of the Lord." Psal. 1. 2.

ADDITIONAL PRACTICAL LESSONS.

Motives to the Service of God.

1. We should serve the Lord, because he is the only Being who is worthy of our service. v. 14, 15.

2. We should serve the Lord, because he commands our service, though he does not compel it. v. 15. 16.

3. We should serve the Lord because he is our God, and has chosen us to be his people. v. 17.

4. We should serve the Lord because of the mercies and blessings and providential care which he has bestowed upon us. v. 17, 18.

5. We should serve the Lord because of his character, and the influence it will have upon our own conduct. v. 19.

6. We should serve the Lord because of the penalties which are sure to follow from forsaking his service. v. 19, 20.

7. We should serve the Lord because we have pledged ourselves to his service, and his vows are upon us. v. 24, 25.

English Teacher's Notes.

THERE are many various shades of meaning in the idea of serving. The most common of these is that of executing work for an employer. And even in this sense there are different kinds of service. A slave serves, but he does so because he is compelled by the will of another; he has no choice about the matter. A servant serves, compelled, generally speaking, by circumstances. He may exercise choice as to the conditions of service, but could he follow his own inclination he would perhaps not serve at all. And now and then one is found who serves of free choice; out of affection for his master and interest in his master's business.

But there is another kind of service. A rich man may serve a poor man. A strong man may serve one who is weak and helpless. The superior

may serve the inferior. But this service is of the nature of help. It is performed, usually, according to the will of the server, not of the served.

And there is yet another kind. "They also serve," Milton tells us, "who only stand and wait." This is part of the service of subjection or allegiance. The service of subjection does not consist in working, though working may often be included in it. It consists in being ruled by the will of another, in acknowledging that will as our guide. Such service is rendered by a dutiful child to its parents, and by a loyal subject to his sovereign. It is expressed in the command, "Honor thy father and thy mother," and "Honor the king." It is the service of the will and intention, and is near akin to worship. Which of these services does God require? It cannot be the second, for no being in the universe could render that to God. Neither is it the service of a slave or a hireling. Such could be of no value in His sight, who needs not the assistance of man. What God requires is the subjection or allegiance, which will find its expression both in lowly waiting and in willing work—the service of the mind and the heart as well as the body.

Such was the service which Joshua desired to see the people of Israel, now settled in their own homes and possessions in the land which God had given them, render to him. His address to the elders shows that he thoroughly realized two great facts:

He might have put it before them that they were bound to serve the Lord, and have warned them of the penalties which would come upon them if they withheld the service that was due. But he knew that God must be served, not in the spirit of bondage and fear, but with the willing, deliberate choice of the soul.

He might simply have placed before them the happiness of serving God, and have exhorted them to follow in the course upon which he had himself determined. But he knew that there was but one other alternative. He knew that man must serve some one or something. And so he set before them that alternative: "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell." It must be either the service of God or idolatry.

Three times did the people solemnly affirm their choice: "We will serve the Lord." They recognized the fact of there being but one other alternative: "God forbid that we should forsake the Lord to serve other gods." They recognized God's claims upon them. Ver. 17, 18. But they did not sufficiently realize the kind of service which he required. They seem to have expressed themselves as though it were a matter of course—such a thing as Joshua need hardly have put before them so seriously. And therefore came the warning: "Ye cannot serve the Lord; for he is an holy God:" the exhortation: "Put away the strange gods that are among you, and incline your heart unto the Lord God of Israel;" and the setting up under the oak of the "stone of witness."

It would be well if all young people recognized as much as the Israelites did. But the truth is that—

Many do not recognize the fact that they must serve something. They think the matter lies between serving God and pleasing themselves. All history and all daily life show that this is a delusion. When the Romans gave up the belief in the gods they had worshiped, they directly lent their ears to wizards and jugglers. When the French revolutionists gave up the worship of God, they set up a woman as the Goddess of Reason! When even a child fancies he is pleasing himself, he is letting himself be bound with the cords of sin at the will of the great Tempter, and by and by he finds that his "own way" brings him any thing but happiness. Many a drunkard who used to take his glass to please himself would gladly break the chains that now bind him if only he could do so. But the master he chose to serve has him in his grasp. Choose ye whom ye will serve!

Many do not recognize God's claims upon them. They forget their Maker, Preserver, and Benefactor. They care nothing of their Redeemer. They think it hard that they must be troubled with religion. They think that at least one day in the week, and a few minutes out of each day, ought to suffice him! They forget that he keeps them every moment, that all they have comes from him, and that he so loved them as to give his Son for them!

But while they recognize these two facts, many forget the nature of the service God requires. They think that, as a matter of course, they should serve God, and fancy they can and do serve him, without any real choice of the heart, without any definite turning to him. And for such the warning of Joshua is needed: "Ye cannot serve the Lord." He requires more than you with your unrenowned, sinful nature can possibly perform. "He is a holy God; he will not forgive your transgression and your sin," save in the name and for the sake of his Son Jesus Christ, and "if any man be in Christ he is a new creature," has begun a new life, a life of true heart-service.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

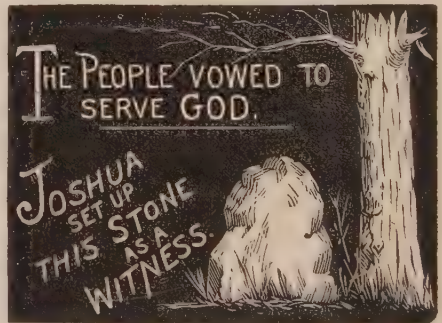
Open with a word-picture of the assembly at Shechem; twin mountains; people; warriors; elders; aged chieftain leaning upon his staff; oak of Abraham, with moss-grown remains of his altar; stone of remembrance, etc.... What was the purpose of this meeting?Notice the danger of God's people to neglect God: 1.) From inherited tendencies, v. 14, "Your fathers;" 2.) From inbred sin; 3.) From worldly association, "In whose land ye dwell;" 4.) From forgetfulness.... See what are the traits of God as here revealed: 1.) A mighty God; 2.) A merciful God; 3.) A holy God: 4.) —; 5.) —; 6.) —.... Notice the motives here presented to serving God. (See Additional Practical Lessons.).... Notice the service which God requires. (See Analytical and Biblical Outline.).... Read through the lesson, and select some significant sentences, like "Serve him in sincerity and in truth," v. 14. "Choose you this day," etc., v. 15. "As for me and mine house,"

etc., v. 15; and other expressions to impress upon the class.... ILLUSTRATIONS. There are families in which lurks a predi-position to certain diseases, as consumption, scrofula, etc. So there dwells in every heart a dangerous tendency to *idolatry*, which must be curbed and watched against. We see it in Christian lands as well as pagan, in men placing business or pleasure in the place of God.... It is said that even now among the civilized and Christianized natives of the Pacific islands there are many who in times of trouble pray to the *shark-god*, as did their ancestors. So in our lands the desire to "see the new moon over the right shoulder" is a relic of ancient moon-worship.... Compare the scene on Mount Carmel, when Elijah called the people back to God's service. 1 Kings 18.... Perhaps a good illustration of this lesson may be found in the circumstances of General Washington's Farewell Address to the American people. This was the farewell address of the great general who had led the Israelites to freedom and to victory.

References. FOSTER'S ILLUSTRATIONS. Prose, 5289. Ver. 15: Prose, 1400, 1401, 7910, 9062. Ver. 16: Prose, 1393. Ver. 17: Prose, 9043. Ver. 19: Prose, 2509. Ver. 20: Prose, 2510, 7916, 8999. Ver. 27: Prose, 11671, 12246.... FREEMAN'S HAND-BOOK. Ver. 26: Monumental stones, 49.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. With brown chalk draw the tree, except the leaves, which make with green. Draw the rock with white chalk, and make, with the green, grass for a groundwork.

APPLICATION. Do our lives witness daily our vows to serve God?

BLACKBOARD SENTENCES FROM THE LESSON.

"Fear the Lord and serve him in sincerity."

"As for me and my house, we will serve the Lord."

"Ye are witnesses."

"Choose you this day whom ye will serve."

Lesson Word-Pictures.

Last things must come some time, and Joshua must say his last words to the people. He may have stood before the tabernacle, old like himself, its hangings faded and rusty. Over him may have fallen the shadow of the green oak that stood by the sanctuary of the Lord. Before him are Israel's elders, heads, judges and officers. A fitting thing in him an old man, his last official act, to take the hands of the people, join them in his grasp, and lift them once more to God's hands to

be joined in close and loving compact. Hark! Hear Israel's shouts of allegiance to God! Joshua is writing in the book of the law of God. That is one witness of the covenant made to-day. There must be a second witness. A man, a woman? Yes, Israel, and yet a third kind is needed. Roll that great stone into the shadow of the oak and set it up, we seem to hear Joshua say. There under the stretching boughs is this strange witness. Joshua and the people depart. The night comes down. There under the oak, eyeless, earless, mouthless, is that witness.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "Choose this day."

Review briefly the lessons of the quarter, bringing out clearly the good life and work of Joshua. Now that he was old, and knew that he should soon die, he called all the people to a great meeting. Tell the object of the meeting. Children often forget, and do wrong things. The Israelites had forgotten God, and done very wrong things. Teach that when we forget God, we are sure to do wrong. Show an idol, or an image of some kind, and teach that when the Israelites were in Egypt they learned to worship the gods of the Egyptians; and when they left Egypt, they carried away gods with them. Is God pleased with people who forget to worship him? Teach that God had been so good to these people that it was very bad for them to forget him. Ask if he has been good to us, and if it is bad for us to forget him. Put the lesson under three heads: *The wrong way. The right way. The choice.*

1. Teach that the Israelites called themselves the

Lord's people, yet they sometimes worshiped idols; they often complained, and often forgot to worship and serve God. Tell how they complained of Moses in the wilderness, and wanted to go back to Egypt, and how, even after they entered the Promised Land, they had turned from the Lord and worshiped idols. Let children tell why all this was wrong, and then show that we are just as wrong when we complain of anything God sends, or when we love anything more than God. Teach that we may have idols, though they are not images, and name some of them.

2. Make word-picture of an Israelite who believes in God, listens to what he says, always obeys him, turns away from idols, and tries in every way to keep God's law. Then describe a child who remembers God in his work, in his play, at home, at school, giving simple illustrations, and who does this because he loves God for all he gives him, and all the love he shows him. Contrast with forgetful, fault-finding, idol-worshipping people.



3. Print "Wrong" over a crooked line, "Right" over a straight one. Between the two, print "Choose." Ask who shall choose, and teach that God has chosen the straight path for us. Will we say Yes to God's choice? Help children to name some

of the good things that come from following the right way, printing them as they are named; also, the evil that comes from following the wrong way. Warn against saying with the lips that we love God, and denying it in the life.

B. C. 1427.]

LESSON VIII. ISRAEL FORSAKING GOD.

[Aug. 19.

Judg. 2. 6-16. [Commit to memory verses 14-16.]



6 And when Josh'u-a had let the people go, the children of Is'ra-el went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Josh'u-a, and all the days of the elders that outlived Josh'u-a, who had seen all the great works of the LORD that he did for Is'ra-el.

8 And Josh'u-a the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

9 And they buried him in the border of his inheritance in Tim'nath-he'ra's, in the mount of E'phra-im, on the north side of the hill Ga'ash.

10 And also all that generation were gathered unto their fathers. And there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Is'ra-el.

11 And the children of Is'ra-el did evil in the sight of the LORD, and served Ba'al-im:

12 And they forsook the LORD God of their fathers, which brought them out of the land of E'gypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Ba'al and Ash'ta-roth.

14 And the anger of the LORD was hot against Is'ra-el, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

General Statement.

The ship of State is now launched, and on its way over the Sea of Time. What is the state of Israel in that critical period, when, the war ended, and the conqueror in retirement, the people are left to work out their own destiny? They are in partial possession of an alien country. The mountains are theirs, though even here are cities in possession of their foes, like Jebus and Bethel; and under them every-where lie the conquered people, ready to rise against their oppressors. From the heights they can look down upon the Philistines on the southern plain, with their five powerful cities; while the Jordan valley, and the plains of Esdraelon and of Sharon are occupied by the Canaanites. These are the elements of peril in their borders, and beyond them are Amalekite and Edomite on the south, Moabite, Ammonite, and Bashanite on the east. Israel stands

alone amid the nations, and in equal danger from their enmity and their friendship. We scarcely wonder, when we realize the temptations around, and the lusts within, that the people of God soon forget their high vocation and their glorious history, and sink into the embraces of sin. They long for a visible object of worship like the people about them; they are charmed with the splendid rites and are led astray by the seductive fascinations of idolatry. Israel forgets his own Almighty Jehovah, and bows the knee to Baal! Sin brings helplessness, for Israel without God is weaker than Samson shorn of his power. Wave after wave of oppression sweeps over the land, each in turn rolled back by the deliverers whom God, in mercy for his people, and in remembrance of his covenant, raises up in the hour of need.

Explanatory and Practical Notes.

Verse 6. Let the people go. As related at the close of the last lesson. **Went every man.** The tribes returned to their several borders, and the new epoch began, of rest in the land, in place of war, and of tribal government in place of the personal rule of Joshua. **To possess the land.** To complete the work of conquest, since in many places the native races still held a foothold.

7. Served the Lord. Mindful of the promise made in the last lesson. **All the days of Joshua.** About twenty-five years after the entrance into the land, while the example of the conqueror stood before them. **Elders that outlived Joshua.** Those who had participated in the stirring events of the conquest, and had grown up under the influence of Moses. **Who had seen.** Their personal experience strengthened their own faith, and their testimony the faith of others. (1) *See here the power of good examples to guide in right ways.* (2) *See, too, the power of experience in religion.*

8. 9. The son of Nun. Nun was an unknown Ephraimite, born in bondage, and perhaps dying in the wilderness. **The servant of the Lord.** See notes on the last verse of the last lesson. **Timmath-heres.** By the transposition of a letter called Timmath-serah in the last lesson. At *Kefr Haris*, nine miles south of Shechem, is a place shown by the Samaritans as the tomb of Joshua, and supposed by the latest investigators to be the correct locality. **Hill Gansh.** A location well known when the book was written, but now forgotten.

10. That generation. The main body of those who participated in the conquest. **Were gathered to their fathers.** In the grave with their ancestors: though their fathers were buried in the desert, and their grandfathers in Egypt, yet all were regarded as in the place of the departed together. Some find here a hint of a belief in a state of departed spirits. **Another generation.** Dr. Steele remarks acutely, "The transition from that low faith, grounded on the senses, to that higher faith, grounded on testimony, is always a critical period." **Knew not the Lord.** Had not the personal acquaintance with God's workers in behalf of Israel, and that sense of dependence upon God, possessed by their fathers. **Nor the works which he had done.** They had not seen the fiery pillar, nor the heaped up waters of Jordan, nor the falling walls of Jericho. (3) *Was there not a lack of early training of their children on the part of those who were so busy in war and in occupation?*

11. Did evil in the sight of the Lord. The set phrase, so often repeated in this book, and expressive of the fact, that with God's eyes on them, and the divine standards before them, Israel yet fell into sin. (4) *All sin is in God's sight, for God's law is the measure of righteousness.* **Served Baalim.** The plural form of the word *Baal*, which was the name of the chief male divinity worshiped by the nations surrounding Israel, and hence was used in its plural form as a general term for all idolatry.

12. Forsook the Lord. The word here is *Jehovah*, the lofty name of God, as if to mark the contrast with idols. **Of their fathers.** Thus by their backsliding they dishonored the memory of their noble ancestors the patriarchs. **Brought them out.** They forsook

the God that wrought their salvation, and followed the idols which could not save their own lands! **Followed other gods.** The motives of their idolatry were: 1. The craving of the human heart after a visible object of worship, for example, see it in the Romanist adoring his crucifix. 2. The influence of association, "following the fashion." People dislike to be singular, and Israel was often taunted by other nations as having no gods. The feasts and debaucheries connected with idol-worship had a fascination for corrupt hearts, especially when drunkenness and licentiousness could be veiled under the name of religion. (5) *How many influences unite to lead hearts astray from God!* **The people that were round about.** On the shore of the Mediterranean on the south were the Philistines, newcomers like themselves; on the north the Phœnicians, rich and cultured; in the Jordan valley the still unconquered Canaanites; in the heart of the country the Jebusites and the Hivites, under tribute, but existing as elements of danger; east of the Dead Sea were the Moabites, who had already corrupted their morals at Beth-peor, and on the south their kinsmen the Edomites. All these worshipped Baal under various names. (6) *Even yet God's people stand alone in a world whose enmity and whose friendship are equally dangerous.* **Provoked the Lord to anger.** Not an irregular passion, but a just indignation against wickedness. (7) *There is a mighty heart at the core of the universe.*

13, 14. Baal. See note on Baalim above. **Ashtaroth.** The plural form of the Hebrew *Asheroth*, in Greek *Astarte*, the feminine of Baal. She represented the female, receptive forces of nature, and was worshipped in rites of the grossest obscenity. **Anger of the Lord was hot.** As God loves righteousness, so he must hate wickedness, and all the more intensely when it is among his own people. **He delivered them.** As their successes had been gained only by God's help, when he left them to themselves they could meet with nothing but failure. The only basis of unity in Israel was their common worship and law; and when these failed to influence them, the twelve tribes were dis-severed and helpless, without a bond to unite them. **Sold them.** An expression denoting a renunciation of ownership: "he gave them up, as no longer his." **Could not... stand.** Because God was no longer on their side.

15. Whithersoever. Both in foreign wars, and in their relations with the subject peoples under them. **Against them for evil.** Not because God hated them, but would discipline them. **As the Lord had said.** They had received due warning of the results sure to follow from sin. **Distressed.** Reduced to the lowest condition, as the history of the four centuries after shows.

16. The Lord raised up. By the promptings of his Spirit, and the call of opportunity. **Judges.** These were not ordinary rulers, nor dictators, nor despots; but deliverers, divinely raised up, as religious reformers and military leaders. They appeared generally in times of calamity, ruled by force of character, and did not transmit their authority to successors. (8) *There is hope for a people when God still sends them leaders in righteousness!*

HOME READINGS.

- M.* Israel forsaking God. Judg. 2. 6-16.
Th. The sins of the people. Isa. 1. 1-9.
W. The power of idolatry. Psa. 106. 21-38.
Th. Results of sin. Isa. 17. 4-11.
F. Repentance required. Isa. 1. 10-20.
S. The lust of the world. 1 John 2. 12-18.
S. Separation from the world. 2 Cor. 6. 11-18.

GOLDEN TEXT.

And they forsook the Lord God of their fathers.
 Judg. 2. 12.

LESSON HYMN. L. M.

Hymnal, No. 561.

O where is now that glowing love
 That marked our union with the Lord?
 Our hearts were fixed on things above,
 Nor could the world a joy afford.

Where are the happy seasons, spent
 In fellowship with him we love!
 The sacred joy, the sweet content,
 The blessedness that then we prove?

Behold, again we turn to thee;
 O cast us not away, though vile:
 No peace we have, no joy we see,
 O Lord our God, but in thy smile.

TIME.—This lesson contains a general statement of the condition of Israel from the death of Joshua, B. C. 1427, during the period of the Judges, about three hundred and thirty years.

PLACE.—The land of Israel.

DOCTRINAL SUGGESTION.—The evil results of sin.

Monthly Temperance Meeting.—Topics: 1. Temperance: What is it? 2. Why we should understand God's law.

QUESTIONS FOR SENIOR STUDENTS.

1. **Good Days in Israel**, v. 6-10.
What followed Joshua's dismissal of the tribes?
How long were they faithful to their covenant?
Of what had they been witnesses?
What was Joshua's age at his death?
Where was he buried?
What is meant by "gathered to their fathers?"
What change in the people did time accomplish?
2. **Evil Days in Israel**, v. 11-16.
How did the new generation show their forgetfulness of God?
What was Baalim?
Of what had God especially warned his people?
Deut. 6. 14.
Into what idolatry did they fall?
What was the consequence of their folly?
On what conditions had success been promised them?
Deut. 28. 1.
How was fulfilled in the distresses of this people?
Josh. 23. 16.
How did the Lord show his mercy toward the transgressors?

Practical Teachings.

Where are we taught in this lesson—

1. That God secures to his people their inheritance?
2. That forgetfulness of God's promise leads to departure from his service?
3. That the threatenings and promises of God are alike sure?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Good Days in Israel**, v. 6-10.
What made them good days?
How long did the good days last?
To what is the one who serves God compared in Psa. 1. 3?
To what is God's service compared in Prov. 4. 18?
How long did Joshua live?
Where was he buried?
What people appeared after Joshua's death?
In what sense did they not know the Lord?
How might they have learned about God?
How may children be kept from forgetting God?
Psa. 78. 4.
2. **Evil Days in Israel**, v. 11-16.
What made them evil days?
Find in verse 12 three evil things which the Israelites did.
Why was it ungrateful in them to forsake God?
What other gods did they serve?
Why was such a service folly? Psa. 115. 4-8.
What were the names of the idols which they worshipped?
How did the Lord regard their idolatry?
Repeat the commandment which they broke.
What idols do men worship now?
How did God punish the people for their crimes?
Was this because God hated them or loved them?
How did God show his love for Israel during those times?
Who were these judges?

Teachings of the Lesson.

Where are we taught in this lesson—1. How easily men forget God's mercies? 2. To what men are led when they forsake God? 3. How God shows his mercy to those who forget him?

QUESTIONS FOR YOUNGER SCHOLARS.

- What promise did the people of Israel make? **To serve and obey God.**
How long did they keep it? **As long as Joshua lived.**
What did many of the people forget? **The great things God had done for them.**
Whom did they then begin to serve? **The gods of the people about them.**
What does this show us? **The danger of being in bad company.**
Where did the Israelites' sin begin? **In not being true to God.**
To whom did God leave them? **To their enemies.**
Why did he do this? **To show them their sin.**
[Repeat GOLDEN TEXT.]
What did they soon suffer? **Great trouble!**
Whom did they seek in their trouble? **The Lord.**
What did he give them? **Leaders, called judges.**

Why were they so called? **They judged the people in God's name.**

Did the people deserve God's help? **No; for they willfully forsook him.**

When do we forsake God? **When we do not obey him.**

To what should his goodness lead us? **To sorrow for our sin.**

Words with Little People.

Little people sometimes forget—That God sees all their acts. That God knows all their thoughts. That God hears all their promises to him. That if they forget him he will let them suffer.

THE LESSON CATECHISM.

[For the entire school.]

1. How long did the Israelites serve God? **While Joshua lived.**
2. What did they do after Joshua and the elders died? **They forgot God.**
3. What other sin did they commit? **They followed idols.**
4. How did they suffer for this? **They were oppressed by their enemies.**
5. How did God still show them mercy? **By raising up judges.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Downward Steps of God's People.

I. EARTHLY CARES.

Every man unto his inheritance. v. 6.

"Cares of this world....choke the word." Mark 4. 19.

"Having loved this present world." 2 Tim. 4. 10.

II. FORGETFULNESS OF GOD.

Another generation, which knew not the Lord. v. 10.

"Profess....know God....works deny him." Titus 1. 16.

"Vengeance on them that know not God." 2 Thess. 1. 8.

III. FELLOWSHIP WITH THE WORLD.

The people....round about them. v. 12.

"Friendship of the world is enmity with God." James 4. 4.

"Love not the world....things....in the world." 1 John 2. 15.

IV. FORSAKING GOD.

Forsook the Lord. v. 13.

"Will forsake me, and break my covenant." Deut. 21. 16.

"Beware lest thou forget the Lord." Deut. 6. 12.

V. FOLLOWING IDOLS.

Served Baal and Ashtaroth. v. 13.

"Mingled among the heathen....learned their works." Psa. 106. 35.

"Sacrifice to devils, and not to God." 1 Cor. 10. 20.

VI. WEAKNESS FROM SIN.

Could not....stand before their enemies. v. 14.

"Thou....goest not forth with our armies." Psa. 44. 9, 10.

"Without me ye can do nothing." John 15. 5.

VII. SUFFERING FROM SIN.

Lord....against them....greatly distressed. v. 15.

"Iniquities....between you and your God." Isa. 59. 2.

"Refuse and rebel....devoured with the sword." Isa. 1. 19, 20.

ADDITIONAL PRACTICAL LESSONS.

The Dangers of God's People.

1. God's people are in danger when the period of active and special work is followed by a period of rest and ease. v. 6.

2. God's people are in danger from the cares of this world, and the deceitfulness of riches, in the enjoyment of earthly possessions. v. 6, 7.

3. God's people are in danger when they depend upon men as leaders, without the power of direct, personal relation to God. v. 7.

4. God's people are in danger when the age of faith, proceeding from knowledge, is succeeded by an age of faith dependent upon testimony. v. 10.

5. God's people are in danger when parents who know God become so busy in worldly affairs as to fail to instruct their children diligently in knowledge of God. v. 10.

6. God's people are in danger from the association and friendship of the world leading them astray. v. 12.

7. God's people are in danger when earthly and sensual objects come between them and their God. v. 12.

8. God's people are in danger from the lusts of the fleshly nature in alliance with the influences of the world. v. 12, 13.

English Teacher's Notes.

INHERITANCE is one of the laws of nature. From an ear of wheat we expect hundreds more to spring. The fields of waving corn, the sturdy oak, the ever-green pines, inherit the beauty, strength, and fertility of that from which they sprang. Certain casts of feature, certain traits of character, and even certain talents, often descend from parent to child. Shakespeare makes Cassius excuse himself to his friend Brutus on account of "that rash humor which his mother gave him." And men have, very naturally, carried this law of inheritance still further. A son is considered the rightful successor to his father's property, and, in some cases, to his position, rank, title, and office. The son of a wealthy father is in no haste to earn his own living; he expects to succeed to his father's fortune; he looks upon it as partially his already, seeing that it is his prospectively.

But there is one thing which cannot be inherited. No man can bequeath it to another. It must be a personal thing to each individual. This one thing is knowledge. It must be acquired by each man for himself. A man may be greatly benefited by the knowledge of another, but it can never be his own. He can only have what he himself gains. He cannot read Greek because his father read it. He cannot name to you every star in the heavens because his father knew them all. And though he may often have heard about some friend of his father's, yet if he has never seen him, never spoken to him, never corresponded with him, never had any communication with him at all, he cannot possibly know him.

We noticed last time the resolve and promise of the Israelites to serve the Lord. After this solemn vow had been made, "they went every one to his inheritance to possess the land." And they kept their vow and served the Lord. But when that generation had passed away there was a change. The

inheritance of each man was transmitted to his sons after him; but there was something else which could not be transmitted. "There arose another generation which knew not the Lord, nor yet the works which He had done for Israel." It could not be that these Israelites were ignorant of the history of their fathers, of their deliverance from Egypt, their journey through the wilderness, the passage of Jordan, and the conquest of the Land. All this was handed down from father to son, and carefully remembered. But it was to them the story of their fathers' deliverance, not theirs; of what God had done for their fathers, not for them. They did not look upon these things as having a personal interest for themselves. They did not consider what they owed to their Divine Deliverer. He was to them the "Lord God of their fathers," but not their God. They knew him not for themselves.

But might they not have known? Truly these wonders were historically past; but the fruits of them were actually present. Truly God had done these things in the days gone by; but he was the living God, who preserved them every moment. From hearing about him they should have advanced to the actual acquainting of themselves with him. Job 22, 21. They may have valued the benefits that flowed to them as the children of those whom God had delivered and blessed. But they never seem to have thought that, if they would retain these as their own, the God of their fathers must be their God, and they must choose his service as their fathers had done.

Their neglect of this bore bitter fruit. They could not withstand the temptations round about them. Very soon "they were mingled among the heathen and learned their works," *Psa.* 106. 35. And after that wonderfully touching remonstrance made by the "Angel of the Lord," (*ver.* 1-3,) which seems to have had effect only for a time, the warning given by him was fulfilled, and they who should have been the people of God were given into the hands of their enemies, that chastening might bring them to repentance.

The warning of this history is not unneeded. Unto how many is God simply "the Lord God of their fathers!" A blessed title, truly, but not enough for man's personal need.

It is not enough to be the child of godly parents, and to be brought up among those who love the Lord. This is a great privilege, a great help, but it will save no one. Unless you know the Lord yourself you have no true peace. Unless you choose the Lord's service for yourself, he cannot recognize you as his. Unless you have come to him personally and surrendered your soul to him, you have no guarantee of safety. Your path is full of temptations; you are surrounded by enemies, greater and mightier than yourself, who will draw you away from "the God of your fathers," though they never could separate you from your own God. How many children of godly parents have had to suffer the bitter consequences of sin!

It is not enough to believe in the past. Many

believe that Christ died long ago for the sins of the world. But that belief will not save them. It is only as I see my own sin laid upon Christ—Christ bearing my sin, bleeding for my sin, that I become united by faith to him, the Living One, the Present Saviour.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a map of Palestine; show the boundaries of the land as conquered, and the heathen nations which surrounded the Israelites....Mark on the map in colored letters the locations of the heathen natives, and the places in the land which were held by the nations. (See notes on ver. 12 for locations.)....Show the dangers to which the Israelites, as God's people, were exposed. (See Additional Practical Lessons.)....To which of these perils is the Church of God now exposed, and how?....Why were the Israelites so constantly led into idolatry, and what were its dangers to them? (Note on ver. 12.)....How did their sin show? 1.) Forgetfulness? 2.) Ingratitude? 3.) Folly?....Notice the downward steps of Israel, and illustrate them by drawing a stairs, with the names of sins on successive steps....What results followed Israel's sins?....Name the evils against which this lesson warns us....ILLUSTRATIONS. This lesson illustrates the difference in the condition of the Church "during the revival" and "after the revival."....The Rhone and Saone unite at one place; two rivers, the one pure, the other turbid. For a time they flow on without intermingling, but soon they mix together, and all the river afterward is black and muddy: a picture of fellowship with the world....Said an old sailor, "I tell you what, messmates, Almighty God has fixed this world so that it about pays to do right!"....Cole's celebrated series of paintings, "The Voyage of Life," represents for its second picture a youth on a vessel seizing the helm, while his guardian angel watches from the shore. That is Israel in the first part of this lesson. The next picture shows the vessel on the edge of a cataract, with darkness and storms around, the youth in terror, and the guardian angel in the heavens above. Such was Israel in the latter part of this lesson.

References. FOSTER'S ILLUSTRATIONS. Prose, 2535, 6669, 6672. Ver. 12: Prose, 261. Ver. 13: Prose, 258. Ver. 14: Prose, 3529. Ver. 16: Prose, 1435, 1436, 6678.FREEMAN. Ver. 11: Baalim, 222. Ver. 13: Baal, 184; Ashtaroth, 304.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The One True God.* To be taught: That associating with bad people leads to evil. That God lets us suffer so that we may see our sin. That if we forsake sin, God will be pleased.



ship these dumb idols? Yes, for they were God's

1. Tell that Joshua, and all the men and women who knew him, were now dead. The Israelites lived in a land where many of the people were heathen. Tell of some of the idols which these people worshiped. Did the Israelites know better than to wor-

people. God himself had taught them. Speak of some of God's lessons, as the manna, the pillar of fire and of cloud, etc. How could they forget that God only was to be worshiped? Illustrate by little boy who had been taught to fear and pray to God, but who had got into bad company, and learned the ways of bad boys, and so denied God. The Israelites began to do as their heathen neighbors did, which was very wrong. Show that we cannot handle black coal without soiling the hands; so we cannot associate with bad people without soiling the heart.

2. Tell story of a little girl who was always wanting to play with fire, though she was told that she would burn herself. She would not believe what was told her, until she had put her hand on the hot stove one day and burned it badly. After that she remembered; the pain helped her memory. It helped her, too, to see the sin of disobedience. Tell how God let the Israelites suffer. Their heathen neighbors fought against them, conquered them, and ruled over them very severely. God will let wicked people trouble us, if we are not obeying him; he will let our evil hearts rule us, so as to make us see how bad they are. Let children help to name some of our spiritual foes, as pride, laziness, falsehood, etc., printing them as they are named. Teach that these foes may become our masters, and will, unless we bring them to God.

3. Print Lesson Thought, and teach that when the Israelites got into trouble they began to call upon the one God. Ask if idols can hear, and why not? Then ask why they think God can hear, and get, if possible, some texts on prayer. Ask children if they have ever been heard and answered, and encourage belief in God as a Father, who is always ready to help his penitent children. Print "We will forsake," ask who the Israelites forsook, and contrast forsaking the Lord and forsaking sin.

Blackboard.

BY J. B. PHIPPS, ESQ.



This lesson is to teach us that whatsoever we sow, that shall we also reap. The Israelites forsook God, sowed the seeds of sin, and reaped trouble.

SOWING.

THE PEOPLE

Did evil.
Forsook God.
Followed other god
Provoked the Lord
Served Baal.

REAPING.

THE LORD

Delivered them to the spoilers.
Sold them to their enemies.
Was against them.
And they were greatly distressed.

Lesson Word-Pictures.

Did a long, dark funeral-train, bearing the body of Joshua to its resting place, go by the tabernacle, the sharp wail of the mourners cutting the air? Then the great stone under the oak witnessed that scene. As the years went on, Joshua was forgotten. The promise of Israel to its God was forgotten. Were there few that went to the tabernacle with offerings? Did the fires on the altar burn low? Did few come to solemn fast or glad festival, and the tabernacle seem more and more lonely, more and more neglected? All this the great stone under the oak witnessed. Not far from the

deserted tabernacle, Israelites may have been bowing before a hideous idol, kissing it in adoration. They danced before the idol, capering as if mad, yelling, and slashing themselves with knives. All this the great stone witnessed. Past the tabernacle, may have filed columns of Israel's warriors. Noisy, boastful, perhaps with a sneer at the tabernacle, they went out to fight the Canaanites. They came back in shame and tears, with thinned ranks, broken arms, and a defeated cause. All this, the great stone witnessed. What wonder if it had found a voice and cried aloud to God!

B C. 1249.]

LESSON IX. GIDEON'S ARMY.

[Aug. 26.]

Judg. 7. 1-8. [*Commit to memory verses 2, 3.*]

1 Then Je-rub'-ba'al, who is Gid'e-on, and all the people that were with him, rose up early, and pitched beside the well of Ha'-rod: so that the host of the Mid'i-an-ites were on the north side of them, by the hill of Mo'reh, in the valley.

2 And the LORD said unto Gid'e-on, The people that are with thee are too many for me to give the Mid'i-an-ites into their hands, lest Is'-ra-el vaunt themselves against me, saying, Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gil'e-ad. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gid'e-on, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of

whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gid'e-on, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gid'e-on, By the three hundred men that lapped will I save you, and deliver the Mid'i-an-ites into thine hand: and let all the other people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he sent all the rest of Is'-ra-el every man unto his tent, and retained those three hundred men. And the host of Mid'i-an was beneath him in the valley.

General Statement.

Two centuries have passed since the days of the conquest, centuries of mingled darkness and sunlight; darkness from Israel's wandering and woe, intermingled with bursts of splendor when an Ehud or a Deborah arose like a meteor. We have now come to the times of the fifth judge, Gideon. Never has Israel's condition been lower under its enemies than when he appeared, and in all the annals of the heroic age no other figure so noble and so statesmanlike as his stands upon the stage of Israelite history. At the call of an angel he boldly steps forth as his nation's deliverer, and begins at his own home by destroying the image of Baal, and rearing an altar to the Lord. So close is his communion

with the Lord that he ventures to test his power, and in the fleece, wet and dry by turns, but ever different from its surroundings, sees the type of his own Israel among the nations. In answer to his trumpet-call, his tribesmen rally around him, and a little camp is formed upon the heights of Mount Gilboa, while below in the valley are the wide-spreading tents of Midian. Small as his army seems, it is too large for God's plan of deliverance; so by successive stages it is reduced, until at length three hundred worthies alone remain. With these the midnight assault is made, its war-cry, "The sword of the Lord, and of Gideon!" Midian is routed and destroyed, and liberty returns to Israel.

Explanatory and Practical Notes.

Verse 1. Jerubbaal, who is Gideon. Both these names are significant. *Gideon* is "he that cuts down," referring doubtless to his destruction of Baal's image. (See previous chapter.) *Jerubbaal* is "one who contends with Baal," that is, Baal's open enemy. Gideon began his deliverance by an uncompromising opposition to idolatry. (5) *God wants men of decision in his service.* **The people that were with him.** As the oppression was heaviest in the north, these were mostly from the northern tribes, Manasseh, Naphtali, Asher, and Zebulun. **Rose up early.** An expression showing prompt and earnest action, and perhaps that they made a march early in the morning. **Beside the well of Harod.** Probably the large spring at the foot of Mount Gilboa, now called *Ain Sahib*. The word means "trembling," and it probably received its name from the "tremblers," of verse 3. **Host of the Midianites.** A powerful tribe of Arabians, inhabiting the desert border east of Palestine, and frequently in arms against the Israelites, though, like them, descended from Abraham. **By the hill of Moreh.** The mountain "Little Hermon," north of Gilboa, now called *Jebel ed Duhy*. **In the valley.** The Midianites were at the foot of the hill, the Israelites on the slope of Mount Gilboa.

2. The Lord said. Gideon, like most of the judges, lived in constant communion with God, receiving divine impressions. **Too many for me.** Israel's army was 32,000, Midian's 135,000, or more. Yet there were too many for God's purpose; because he wished the victory to be stamped with the seal of divine power, and to show that it came, not from their own prowess, but God's gift. (2) *God will have all the honor, and so saves,*

not of works, but by his grace. **Lest Israel vaunt themselves.** The victory would be of little avail if the victorious people should forget God and lean on themselves. (3) *God's people need to learn well the lesson of humility.*

3. Go to. An exclamation like our "Come, now." **Proclaim in the ears of the people.** This proclamation was enjoined by the law (Deut. 20. 8) to strengthen the warriors in battle, by removing the cowardly. But now it was to show Gideon how weak were the human instrumentalities on which he was leaning. **Fearful and afraid.** Such would add nothing to the power of the army, but might dispirit others. (4) *Half-heartedness gives weakness to God's army.* **From Mount Gilboa.** A singular expression, for we should expect to read "Mount Gilboa." Perhaps it is an error from an ancient copy; or the sentence may be the customary war-cry of Manasseh, the tribe to which Gideon belonged, whose principal seat was in Mount Gilboa, east of the Jordan. **Returned... twenty and two thousand.** They were unskilled in war, and crushed by oppression; and their hearts sank as they looked upon the outnumbering host of Midian encamped below them. Yet the army was stronger after they had departed.

4. Yet too many. God was testing Gideon's faith while trying the material of his army. **Bring them down to the water.** The command was given without explanation, and not until they arrived at the spring was the method of testing disclosed. **Of whom I say, This man.** (5) *God knows each individual worker in his cause, and for just what work he is adapted.* (6) *Often God seems to weaken his Church by weeding it out by trial, when in reality he is strengthening it.*

(7) *God not only chooses his own plan, but the men who are to carry it out.*

5. He brought down the people. Leading them down the mountain as if about to make an attack upon the enemy. **Every one that lappeth. . . boweth down.** Some would stop in their march beside the spring, and kneel down to drink; while others only paused in passing long enough to catch up a handful of the water and hold it to their lips. **Set by himself,** Gideon was to stand by the fountain, watch the men, and make the division. (8) *However slight may seem the distinctions by which God divides men, yet they rest upon great principles.*

6. Number of them that lapped. The act, small as it seemed, was an index of character. 1. It showed **earnest** men, who were single-hearted in their warfare, and would not pause to gratify love of ease. 2. It showed **cautious** men, who would not drop shield and spear, cast themselves on the earth, and expose themselves to sudden attack, but stood erect, alert, and ready for the enemy. 3. Perhaps also it showed religious men. Idolators were wont to worship prostrate on their faces; servants of God worshipped in a standing posture, and the momentary act showed who were loyal Israelites. (9) *How small are the tokens which will serve as unerring tests of character!*

7. By the three hundred men that lapped will I save you. Because with God the number of men was

of far less consequence than their fitness for the work. (10) *Men may value numbers, but not God. Will I save you.* The salvation was to come from God, and not from men. **Let all the other people go.** Though they did not make the attack, they probably joined in the pursuit of the flying Midianites after the victory. (11) *How their dismissal must have tried the faith of their leader and their comrades.*

8. Took victuals. . . and trumpets. The sense of the original is that they took the victuals or food of all the army, (meaning as much as they had need,) and their trumpets also, so that each of the chosen three hundred had a trumpet. **Sent all the rest.** The words, "all the rest," are not in the text. He sent *all Israel* to their tents, that is, home, free from military duty. **Host of Midian was beneath.** The three hundred and their leader were on the steep sides of Mount Gilboa, and the Midianite camp was spread out on the plain at their feet. The attack was made at night, in three divisions, each from a different quarter. The Israelites carried lamps concealed in pitchers which they broke suddenly, showing lights all around the host. At the same time they raised a cry, "The sword of the Lord and of Gideon!" A sudden terror seized the Midianites; they fled down the valley to the Jordan, where multitudes were slain in crossing. Several more victories were won in the pursuit, and the Midianite power was forever crushed. See the verses and chapter following the lesson.

HOME READINGS.

- M. Gideon's army. Judges 7. 1-8.
- Th. The Midianite oppression. Judges 6. 1-10.
- W. The call of Gideon. Judges 6. 11-24.
- Th. Gideon's fleece. Judges 6. 25-40.
- F. Gideon's victory. Judges 7. 16-25.
- S. Gideon's pursuit. Judges 8. 4-21.
- S. Strength for the upright. Psa. 37. 23-40.

GOLDEN TEXT.

The sword of the Lord, and of Gideon. Judges 7. 20.

LESSON HYMN. C. P. M.

Hymnal, No. 569.

Fear not, O little flock, the foe
Who madly seeks your overthrow;
Dread not his rage and power;
What though your courage sometimes faints?
This seeming triumph o'er God's saints
Lasts but a little hour.
As true as God's own promise stands,
Not earth nor hell, with all their bands,
Against us shall prevail;
The Lord shall mock them from his throne;
God is with us; we are his own;
Our victory cannot fail!

TIME.—B. C. 1249.

PLACE.—The hill of Moreh, now known as Little Hermon, near Mount Tabor.

CONNECTING LINKS.—1. Mesopotamian oppression; Othniel the first judge. Judg. 3. 1-11. 2. Moabite oppression; Ehud the second judge. Judg. 3. 12-20. 3. Philistine oppression; Shamgar the third judge. Judg. 3. 31. 4. Canaanite oppression; Deborah the fourth judge. Judg. 4. 1-5. 5. Midianite oppression; Gideon the fifth judge. Judg. 6. 1-40.

DOCTRINAL SUGGESTION.—The sovereignty of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Many, v. 1-3.**
What two names had the leader of Israel?
Against whom did he array his forces?
By what direction and assurance was this done?
Judges 6. 14.
What objections did the Lord make to his preparations?
What reason was given?
What great lesson was being taught to Israel? Psa. 83. 18.
How was the army to be reduced in numbers?
How many confessed their lack of courage?
- 2. The Few, v. 4-8.**
What judgment was passed upon the number remaining?
By whom was the further reduction to be made?

- What test was given?
- How many were selected?
- What was Asa's testimony in his prayer for help? 2 Chron. 14. 11.
- What is the Christian's reliance in his weakness? Phil. 4. 13.
- With what were the little army furnished?

Practical Teachings.

Where in this lesson are we shown—

1. That great spiritual danger lies in easy victories?
2. That the service of God requires courage?
3. That success in God's work depends not on numbers, but on the divine presence?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Many, v. 1-3.**
Who was Gideon? chap. 6. 11-14.
What is related of Gideon in chap. 6?
How large was his army, and where was it?
What was said of his enemies in verse 12?
What was the Lord's objection to Gideon's army?
What was said in 1 Sam. 14. 6?
How was it reduced in number?
Why were so many of the people willing to go away?
- 2. The Few, v. 4-8.**
How many were still left of Gideon's army?
What did God say about them?
What trial did God command Gideon to make?
What was the result of this testing?
How did this test show their earnestness?
What promise did God make to Gideon?
What did God say in Zech. 4. 6?
How did Gideon show his faith in God's promise?
Read the rest of the chapter, and tell about Gideon's victory.
How did the GOLDEN TEXT show faith in God's power?

Teachings of the Lesson.

Where does this lesson show—1. How God helps his people? 2. Whom God chooses for his work? 3. An example of faith in God's promise?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was one of the greatest of Israel's judges? **Gideon.**
- What made him great? **His faith in God.**
- Who now ruled the Israelites? **The Midianites.**
- Why did God permit this? **Because his people had forsaken him.**
- Who will rule us if God does not? **Our enemies.**
- What did Gideon call the people to do? **To fight the Midianites.**
- How many came at his call? **Thirty thousand.**
- Why was this too many? **They would trust their own strength.**
- Who were told to go home? **All who were afraid.**
- How many were then left? **Ten thousand.**

What did God say? **That there were still too many.**

What did Gideon tell them to do? **To drink of the brook.**

Whom did he then choose to fight? **Those who caught only a little water as they passed.**

What did this show? **Their eagerness to serve God.**

Whom does God choose for his service? **Those who are whole-hearted.**

Words with Little People.

Our enemies—

Hearts that do not believe God.

Hands that do Satan's work.

Feet that run on Satan's errands.

Our friends—

Trials that make us think of God.

Weakness that makes us trust God's strength.

Ignorance that sends us to God for wisdom.

THE LESSON CATECHISM.

[For the entire school.]

1. Whom did God call to deliver Israel from the Midianites? **Gideon.**

2. How many people came at his call to fight the Midianites? **Thirty-two thousand.**

3. What did God say of this army? **"The people are too many."**

4. How many did God choose out of them? **Three hundred men.**

5. What did God do by the three hundred? **He delivered Israel.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Chosen Leader in God's Cause.

I. A MAN OF DECISION.

Jerubbaal, who is Gideon. v. 1.

"Throw down....Baal....build an altar." Judges 6. 25, 26.

"Who is on the Lord's side?" Exod. 32. 26.

II. A MAN OF ENERGY.

Rose up early. v. 1.

"Blew the trumpets....brake the pitchers." Chap. 7. 19.

"Earnestly contend for the faith." Jude 3.

III. A MAN OF COURAGE.

Pitched beside the well. v. 1.

"Thou mighty man of valor." Chap. 6. 12.

"Speak boldly as....ought to speak." Eph. 6. 20.

IV. A MAN OF COMMUNION WITH GOD.

The Lord said unto Gideon. v. 2.

"Gideon said unto God....fleece." Judg. 6. 36-40.

"Our fellowship is with the Father." 1 John 1. 3.

V. A MAN OF OBEDIENCE TO GOD.

Bring them down.... he brought. v. 4, 5.

"Fear God, and keep his commandments." Eccles. 12. 13.

"Prepared his heartto do....to teach." Ezra 7. 10.

VI. A MAN OF FAITH IN GOD.

He sent....every man unto his tent. v. 8.

"The sword of the Lord and of Gideon." Chap. 7. 20.

"Time would fail....of Gideon." Heb. 11. 32.

ADDITIONAL PRACTICAL LESSONS.

God's Chosen Warriors.

1. God's chosen warriors are those who have heard his call, and voluntarily come forth upon his side. (Chap. 6. 35.)

2. God's chosen warriors must be humble, willing to give God all glory. v. 2.

3. God's chosen warriors must be fearless, however powerful may be their enemies. v. 3.

4. God's chosen warriors must be whole-hearted, not divided between God's service and the world. v. 5, 6.

5. God's chosen warriors must be faithful, with no lurking taint of idolatry lingering in their hearts. v. 5, 6.

6. God's chosen warriors must be trusting, having confidence in God, even in the face of seeming impossibilities. v. 7.

7. God's chosen warriors must be submissive, obedient to orders, and ready to follow their leader's will.

English Teacher's Notes.

WHEN we hear a finished musician play upon a very perfect instrument, our admiration is given to both. None but the player we say, perhaps, could have brought such tones out of the instrument; but, on the other hand, no meaner instrument could have produced such tones. But should the instrument be rough and rude, or old and worn-out, we bestow all our admiration on the player who is able to make it discourse with such wonderful sweetness. I have heard the same player perform upon a lovely American organ and an old and indifferent piano-forte. I much enjoyed the first, but the second gave me a yet higher estimate of the musical powers of the performer. The performance on the poorer instrument did him the most honor. But one thing I must mention. Although the piano-forte was an old one, there were no notes wanting in it; every key answered to the touch of the player. If here and there there had been a mute key in the instrument, his musical purpose could not have been carried out.

It is the same with tools. It has been said that only a bad workman complains of his tools; and certain is it that many wonderful works have been accomplished with very rough implements, doing really more honor to the hand that used them than if they had been finished and perfect.

Our lesson to-day is about instruments—instruments in the hand of the Lord, the mighty Worker. Our Golden Text well introduces the subject: "The sword of the Lord"—there is the Worker, "and of Gideon"—there is the instrument.

Of course, there is this great difference between the use of an instrument by man and the use of an instrument by God: Man cannot accomplish his purposes without the aid of instruments; God needs them not. But we find that it is his will and pleasure to work by means of the instruments he has himself created. He could have dispersed the Midianites without the medium of man at all; but he chose to use Gideon and his army. "The sword of the Lord" would have been all-sufficient, but

he chose to associate Gideon and his little band in the work of deliverance, and to make of them instruments whereby it might be wrought. And the story shows us what kind of instruments God chooses.

1. The leader called by God from the threshing-floor had gathered around him an army tolerably strong in numbers, though, of course, greatly inferior to the host that lay stretched out below them, "like grasshoppers for multitude." And it may be that Gideon congratulated himself upon the force he had brought together. But God could not use this heterogeneous assembly. He saw that the army, as a whole, was depending upon its own strength, and it may be that the braver spirits were looking forward to win fame and honor by their gullant achievements. If the Lord gave the victory into their hand, they would take the credit to themselves instead of honoring him, the Deliverer. And so the word came to Gideon that the ranks must be thinned. The timid and fearful in an army being frequently a source of weakness, it would be without much regret that he would see the "twenty and two thousand" depart, although the discovery that so large a portion of the army were lacking in courage must have been a real disappointment. But how great must have been his surprise when he was told that there were yet too many, and that he must still further weaken his diminished force! But in this way he learned that God makes use only of such instruments as will magnify him. Had the deliverance which he purposed to work for Israel been ascribed to their strong army, where would have been their gratitude and praise to God, and where their trust in him for the time to come?

2. Every one knew why the twenty-two thousand had been sent back, but only Gideon knew there was to be a yet further diminution of the numbers. In perfect unconsciousness of the tests set them, the warriors went down to the water. In drinking they followed the natural dictates of their character and temperament, some throwing themselves on their knees, thoroughly to enjoy the refreshing draught, the others catching up hastily what was sufficient for their need, while still keeping the attitude of readiness and watchfulness. This slight difference made it evident which were the men to be relied upon, which were ready in a moment to respond to the call of the leader, and, disregarding their own desires, to carry out his designs. And so the decision was given. "By the three hundred men that lapped," was the word of the Lord to Gideon, "will I save you." God uses such instruments as fully respond to his purpose.

That battle-cry of Israel against the Midianites has not yet died away. "The sword of the Lord and of his warriors" still goes out against the enemy. For the Lord, now as then, uses human instruments for the carrying out of his purposes. But whom will he use?

(a) *Humble instruments.* Not necessarily those who are poor in this world's goods, or humble in this world's esteem, though He does use multitudes

of these; but those who are "poor in spirit," humble in mind, who know and confess that the power is in Him alone, not in them.

(b) *Responsive instruments.* Those who can sit loose to this world's interests and pleasures, even to such of them as are lawful and good. Those who can put aside their own ease. Those who are quick to hear His voice, and alert to answer the call. To such only is given the honor of being "laborers together with God." 1 Cor. 8. 9. Is it not an honor worth seeking?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Very briefly name or call forth from the class the oppressions and judges of the two hundred years between Joshua and Gideon.... Show the condition of Israel at this time.... Draw a map of the region here referred to: Mount Tabor; Hill Moreh; Mount Gilboa; Plain of Esdraelon, etc.... A good map is found in *Lesson Commentary*, page 308.... Show the relative positions of the two armies.... How Gideon came to lead the movement for freedom.... The testing by the water, what it showed. (See note on vers. 5, 6.).... How the victory was gained.... Results of the victory.... Notice the character of a true leader in God's cause. (See Analytical and Biblical Outline.).... Show illustrations of Gideon's character from the events of his life, both before and after the lesson.... Notice its teachings concerning those who are in God's warfare or work. (Gideon's three hundred. See Additional Practical Lessons.).... Notice how God honors and rewards faith.... ILLUSTRATIONS. Small things may lead to great teachings. Prof. Agassiz was shown a petrification of a single fish-scale, and from it described, fully and precisely, the fish to which it belonged, though none had yet been discovered. Years afterward a petrified fish of the same kind was found in Kansas, and found to be just as the scientist had declared. So a small act, a look, the gait, or a feature, will reveal secret character.... "One man with God on his side is a majority," said a great reformer.... Cromwell's advice, "Trust in God, and keep your powder dry."

References. FOSTER'S ILLUSTRATIONS. Prose, 2114, 6561. Ver. 3: Prose, 1122, 1123, 2256, 2264, 2272, 8707. Ver. 7: Prose, 1846, 1901, 1905, 4080, 7292, 9175; Poetical, 2157. Prose, 2985, 6043, 7227, 7228, 11370.

Lesson Word-Pictures.

"Crazy Gideon!" That is the opinion of an old warrior among Gideon's men. And see! Look off from the top of this hill down upon the tents of the invading Midianites. What a noisy, confused, vast grasshopper-swarm of idolaters! And beside the well of Harod, there is little Israel! "And yet our numbers are too large!" says the old warrior. "All the timid to go home! They might stay and help make our show respectable. Crazy Gideon!" Off they hurry. All day long they are going, by twos, by threes, by the score or hundred. Gideon's army all day is dropping in pieces and melting away like the ice in a spring brook. Only ten thousand with which to oppose Midian's vast host! "Another order from our crazy leader," says the old warrior. "We are all to go down to the water and each take his turn and drink! What for, and what next?" Did an army ever go through such a drill-exercise as that? There are Gideon's men at the water,

some "lapping" as they "put their hands to their mouth," and others are down upon their knees to drink. And those who bowed down are to go home! Strange! Gideon is a wilder lunatic than ever. Only three hundred, and their weapons to be oily lamps and old pitchers and trumpets! How Midian would laugh if he knew it! Stop! God is in the midst of the three hundred. Count again. Gideon's three hundred and God's millions, billions—a countless number! It is a single drop re-enforced by the ocean. It is the finite enlarged by the Infinite. What wonder at the result!

Blackboard.

BY J. B. PHIPPS, ESQ.



Draw the banner, and the words on each side of it, but leave the other words to be written during the review of the lesson.

BLACKBOARD SENTENCES.

"God is Great."

"My help cometh from the Lord."

"The sword of the Lord and of Gideon."

God with us. Victory!

Without God..... 000,000

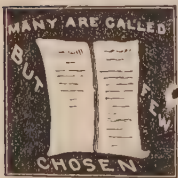
With God..... 1,000,000

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The True Soldier.*

GIDEON AND HIS ARMY.



Tell that the Israelites were having a sad time again. What caused all their trouble? Yes, sin; the sin of unbelief. Moses and Joshua had now been dead more than two hundred years, and they had no great captain to help them. Tell of the great army of heathen that came to fight against Israel from Midian and Amalek. The shepherds and farmers went away and hid among the hills, leaving their pleasant homes and rich fields to their enemies. Now God chose a captain for them: Gideon, a good, brave man, who believed in God and obeyed him. When the people heard this, thirty thousand came and joined Gideon's army! They were ready to go and fight the heathen, they thought, but when God said all who were afraid might go home twenty thousand went away. God said ten thousand were still too many. Tell of the drinking test, and show that this proved the selfishness of the nine thousand seven hundred. How many were cowards?

Talk of the three hundred brave, unselfish men left, the great army they were to fight, their strange weapons, and the midnight battle. This is a thrilling story, and can be made intensely interesting with the aid of the sounding horns, the flashing lights, and the mighty shouts. Let children help to imagine the joy over the great victory.

JESUS AND HIS ARMY.

Print "The Great Captain," and ask what he needs soldiers for. Speak of the foes in our own land, drunkenness, profanity, Sabbath-breaking, dishonesty, etc., and teach that our Captain needs all the brave, unselfish boys and girls to help fight in his army. What weapons shall they have? Draw a trumpet, or pin up one cut from paper. Teach that the sound of a trumpet calls attention. Jesus' soldiers have something to tell about his power and grace. Tell how the earthen pitchers hid the lights. Ask what light is hidden in the heart of a soldier of Jesus? We are like earthen vessels, but the light will shine out when God calls us to fight. Impress the truth that is God's power acting through his soldiers that wins battles. Ask how we may know what children belong to the Lord's army, and teach that all who do not must belong to Satan's army. Sing, "Never be afraid."

LESSONS FOR SEPTEMBER, 1883.

SEPT. 2. The Death of Samson. Judg 16. 21-31.

SEPT. 9. Ruth and Naomi. Ruth 1. 14-22.

SEPT. 16. A Praying Mother. 1 Sam. 1. 21-28.

SEPT. 23. The Child Samuel. 1 Sam. 3. 1-19.

SEPT. 30. Third Quarterly Review.

Pastoral Visiting.

Your minister, having sermons to prepare, the sick to visit, the dead to bury, committees to attend, and some little matters of his own and his family's to look after, (for we do not hold up the celibacy of the clergy, nor pay ministers at such a rate that they can keep clerks and stewards to attend to the correspondence and business details,) finds it hard enough to make the calls upon you in your homes that he would like. When he arrives lift up your hands and eyes in amazement, tell him that a sight of him is good for sore eyes, intimate that you were wondering if he had forgotten you altogether, and mildly hint that the Smiths were not left out in the cold as you were. This will set him at his ease, draw out his sympathies toward you, make his conversation free and genial, and lead up naturally to a simple, homely, friendly talk about the best things, and a prayer in which, for a moment, he is like the head of your house. O friends, if you only knew what a load of anxieties ministers often carry, even when trying to be cheerful, you would think of less discouraging greetings for them when they reach your houses.—*Dr. John Hall.*

NEVER pout. Settle up misunderstandings speedily, cheerfully, honestly, humbly, and charitably.—*Pottsville Church Jottings.*

From Illinois.

REV. MORRIS R. LOCKE, of the Alton (Ill.) District Sunday-School Convention, among many good things in his "Address" as President, says:

METHODIST CONVENTIONS

are not new for Sunday-school work. Members of this body have participated in more than one, and can attest their benefits. Undenominational Sunday-school Conventions have been profitably held, and much good has been done, especially in awakening an interest among the unawakened in regard to Sunday-school work generally; and while we, as a Church, have been enthused and have reaped our share of the benefits, we cannot carry into these conventions our doctrines or our polity—we must leave out our Methodistic ways and conform to the general usages instead of the General Rules. Hence the discussion of "Regeneration by Grace through Faith," and "Baptism of the Holy Ghost," and "Sanctification," as manifestations and gifts of God to us as a Church and as individuals, are not matters to be considered in a country or district convention. Nor is

OUR LITERATURE

to be discussed in these promiscuous assemblies any more than our faith and creed. So that in these two essentials, doctrine and polity, we cannot teach either in General Conventions. And

THE HARM

is, that oftentimes our superintendents and teachers, with the committee of the Quarterly Conference, lose sight of them as fundamental principles to be inculcated into the hearts and minds of the children of the Church, and sometimes the preacher in charge is lax with reference to the Discipline, and our schools, in a great measure, become demoralized, if not corrupt, so far as the faith and teachings of the Church are concerned. The Sunday-school is

THE CHURCH

among the children in all of its essence and purity, strength, power, and glory; and who, I ask, dare abate one jot or tittle of its doctrines or its polity? Will the preacher? can the superintendent? Then why all these innovations? why this confusion? why is the Church singing one song and the Sunday-school another? why is the Church publishing and prescribing one kind of literature, and the Sunday-school using another? *What is the cause of all this confusion?* Are the schools running the Church, or the Church the schools? Brethren, is it not time to call

A HALT?

Are we teaching our children in the Sabbath-school something or nothing? Methodism or Agnosticism, which? Our literature is well defined, "clear as a bell." Its teaching is not only God, and Christ, and heaven, but how to enjoy the one, love the other, and reach home at last.

Our *Quarterly Review* says: "Split hairs as much as you like, refine till you are gray about standards, and, unless you take leave of common sense, you cannot be absurd enough to teach one thing to the children and its opposite to the congregation." Is

not this being done? Not by sanction, or by authority, but by permission, with like results. Also, "When the Church orders that children be taught this and this, it affirms that it believes this and this; and affirms it in relations that make its teachings peculiarly and solemnly binding. At present, the Church certainly holds the doctrines taught in the catechism for its children." Now, let me ask, how many are engaged in the work of teaching the doctrines and polity of the Church? Suppose our children knew all of the Bible and could sing all of the "Gospel Hymns;" would this knowledge, *per se*, save them? Are we not engaged more in training the *mind* and the *voice* than the heart and the ways of the young? Are we not talking more of *Christ* than pointing to him and saying, "Behold the Lamb of God, which taketh away the sin of the world?" It seems to me so, and, therefore, I would call "a halt," and let us examine and see if these things be true or false.

THE SONGS OF THE CHURCH

must be sung in the school; the hymns of John and Charles Wesley must be the lullaby of the nursery; otherwise, we lose one of the elements of power and divine blessing. We cannot use the armor of others any more than David could use the mail of Saul. There must be worship in our songs, and not mere performance and artistic taste displayed, in order that they may please God and strike conviction and tenderness to the hearts of men.

OUR HYMNAL

is the only book of songs authorized by the Church, and is the only book of songs that should be used in all the services of the Church, which embraces the Sunday-school. I am surprised that any preacher or Sunday-school Board permits any other book to be used in our Sunday-schools. It will not do, and the evil effects will come sooner or later.

The Sunday-School Teachers' Meeting.

BY REV. JOHN WILLIAMSON, D.D.

[The following excellent article appears as a tract of the Magazine Series, No. 64, and should be read and re-read by all Sunday-school people.—*Editor.*]

The hand of the evangelical Church of to-day is laid with tender sovereignty upon the present generation of children and youth through the remarkable providence of the Sunday-school. Doubtless God has here extended to Christian workers their fairest opportunity. What are they doing with it? Is the Divine beneficence, as shown in this astonishing tender, being adequately, practically reciprocated? Is not God's meaning plain here? Surely, nothing could be plainer. Reading, as we may, the Divine consciousness through his word, we get this definition of the Sunday-school: An instrumentality to lead the children and youth of this generation to Christ through the Word. Is this mind of God being carried out by our Sunday-schools to any

satisfactory extent? Is it generally even attempted? We certainly have many delightful Sunday-school exercises—Christmas-trees, concerts, social festivities, cards, normal classes, conventions, etc.; but is the Church at present evangelistically influential in the Sunday-school? All must answer in the negative. Where lies the fault? If located, can it be corrected? Let me offer a suggestion: Every Sunday-school should have a teachers' meeting. A Sunday-school is unworthy the name without it.

I. *What should a Sunday-school teachers' meeting be?* It should be held, in the first place, to study the current Sunday-school lessons; and, in the second place, to teach teachers to teach those lessons. The teachers' meeting is a Sunday-school before the Sunday-school. It is a student's wise anticipation of his task; experimental spiritual archery before the final assault, and confirmed success as a prophecy in advance of the fact. It should aim to get all of its members—pastor, superintendent, teachers, and officers—intimately acquainted with each lesson as students. In the course of an extended observation upon this subject, and most assuredly in harmony with my own personal experience, I have never known a teacher who was master of his lesson as a student, embarrassed to convey its truth to his class; while, on the other hand, how painfully discouraging, and how invariably ineffectual, is the effort to impart to others what is not personally known?

II. *Why should the Sunday school teachers' meeting be?* Simply because even Sunday-school teachers cannot teach what they do not know. The Word of God, though a plain book, easily understood unto salvation by uneducated minds, and carrying many of its most costly contents on its surface, at the same time, by its profound truth, invites and discourages the laborious attention of scholars. Only a very few of our Sunday-school teachers know how to study the Word of God, and fewer still even attempt it. This sad misfortune a good teachers' meeting will correct. Teachers' meetings should not be turned into normal classes exclusively. How to teach a lesson is a small concern when a teacher is full of it. It is the contents of a lesson that are hard to get. What to do with these contents, as teachers, is rarely embarrassing, when they have been clearly secured. To make a pecuniary deposit is easy enough after the money has come into one's possession. The teachers' meeting, too, is indispensably necessary to the unity of the Sunday-school teachers' work. Each Sunday-school lesson should present a certain commanding, central, essential truth, and upon it every teacher should dwell with corresponding impressiveness. The Sunday-school classes should thus concurrently be under the spell of the same inspiration. These Sunday-school teachings, too, are apt to be theologically wholly unscientific. Sunday-school instruction, as a rule, is topical; and often, though apparently eminently biblical, is really otherwise, because theologically inconsistent or unscientific. Bible teachings cannot justly be founded upon individual verses, but upon the conclusion of all

verses. It is this aggregate weight of what God hath spoken on any subject that Sunday-school teachers should know and emphasize before their classes. To this extent, at least, Sunday-school teachers' meetings are needed as theological seminaries to prepare men and women to educate the rising generation of Church members in the simple, vital facts and consistencies of evangelical theology. The teachers' meeting, too, is the place to arrange the plans and inspire the ardor for the evangelistic capture of the Sunday-school.

No Sunday-school teacher is fit for the work unless under the dominion of this inspiration: "Every member of my class for Christ." And in this supreme solicitude, all the Sunday-school teachers and officers should be not only agreed, but enthusiastic. Sunday-school teachers especially require more than evangelistic convictions: they need enthusiastic evangelistic convictions. Sinners, old and young, ultimately yield to enthusiastic conviction in their behalf. Unenthusiastic workers are not worth much in soul-winning, particularly in the rich field of Sunday-school opportunity. Now, the teachers' meeting is the providential place to awaken, develop, and direct a torrent of evangelistic enthusiasm in behalf of the Sunday-school. Blackboards, crayons, geography, concerts, dialogues, etc., are all assigned to their just but subordinate places, that the salvation of the Sunday-school pupils may be the crowning determination of every session. What a revolution such holy grit would at once occasion in Sunday-school work! How perfectly it would solve the large anxiety of replacing the decimations of our adult Church membership by death and removal.

III. *How should the Sunday-school teachers' meeting be?* First of all, as a rule, it should be under the leadership of the pastor of the church. For many apparent reasons, he should afford the Sunday-school teachers their preparatory intellectual and spiritual instruction. If, unfortunately, the pastor should be conspicuously, or even relatively, inefficient in such work, let a better leader be chosen. And if, in carrying out this manifestly sensible suggestion, a woman should be selected, bow to her superiority without misgivings—accept her as impressively providential. The pastor is, however, the person for this exalted place. He should insist upon making himself competent to fill it. It is, in fact, his fairest individual opportunity. He can win more souls here than by his more public preaching. It is clear that Satan is bent on retaining the primary grades of our generation; and if he succeeds, he will soon become the undisputed sovereign of the rest. To speedily and utterly depopulate Satan's kingdom, let us simply evangelize childhood; keep those whom the atonement has included in Christ's dominion there by Christian conversion. How much easier and wiser this than to let those already redeemed forfeit their redemption by actual transgression, and then by public preaching try to win them back again by penitence and faith. The Christian minister's best work, then, is being done

when he labors to keep, through the divine expedient of regeneration, the redeemed lambs of his generation securely in their Good Shepherd's fold.

So, pardon the re-affirmation, I am fully persuaded that the intelligent, laborious, and devoted pastor can, at the head of the Sunday-school teachers' meeting, elevate all of the teachers to his own spiritual level; and then, through them, he can largely place the wholeschool in loving loyalty to our Lord's Christ.

How, still further, should the teachers' meeting be? Certainly profitable, without being dry. The Lord's work can be made richly entertaining. The best things of human life ought to be the most agreeable. Piety need not be dull that it may be devout. In the teachers' meeting, let all the members at least take part. Almost all pronounce a meeting in which they fail to participate dull and valueless; while hardly a soul will deery a service to whose success a personal contribution is offered. Can we get all thus to engage in the exercises of the Sunday-school teachers' meeting? Yes; in this way: Choose a good secretary. This step is next in importance to that of choosing a good leader. Give the secretary a convenient and comfortable place in which to do his work. Let the lesson then be read, leader and class alternating. The leader should then re-read the first verse of the lesson, and invite any member of the class to ask him any question suggested by it. When this has been done, the leader should re-state the question, in clear and compact shape, to the secretary, who, after numbering it, should place it on record. Correspondingly, ask and record all of the leading "lesson questions." In this easy and interesting way, all the contents of a lesson may be thrown into an interrogative form. After the questions have been all asked and recorded, or when all the time has been consumed that can be used in this part of the lesson study, let the secretary read the first recorded question, the leader impressively repeating it after him and inviting any member of the class to offer an answer. To avoid that bane of all adult Bible classes and teachers' meetings, profitless, sometimes even acrimonious, debate, as well as to determine when a question is answered, bear in mind that a Bible question can be answered only in one of three ways: First, by an obvious or critically undisputed deduction from the narrative; second, by the citation of confirmatory Scripture; and third, by "I do not know."

Let the secretary also number and record the accepted answers. In this way the "contents" of a Sunday-school lesson may not only be transferred to the minds of the teachers, but most delightful class archives may be thus constructed and kept. The leader of such a meeting is by common consent allowed to retain these precious memorial records. The Sunday-school teachers' meeting should always close with a class-meeting, in fact if not in form, "Jesus the lesson Truth" being the subject of experience and confession. The leader of this great students' interview should, in close preparatory

study, arrange a brief and explicit outline of the lesson truth; and then, after personally bowing to its experience, he should submit it to his teachers in the class-meeting to which I have just referred, and persuade them to do the same. Bible truth—Jesus said, "I am the truth,"—cannot be learned or communicated as precept, but as experience. When, therefore, a Sunday-school teacher has become intellectually familiar with the contents of his lesson, and experimentally submissive to its truth, he is ready to teach it, and he cannot teach it ineffectually.

IV. *When should a teachers' meeting be?* This is an item of a good deal of importance. The teachers' meeting should be the birthplace of enthusiasm as well as of knowledge and devotion. Enthusiasm, however, unlike knowledge and devotion, cannot be stored in personal character for future use in Christian service. As soon as produced, therefore, it must be carefully economized and immediately used, or it perishes. For this reason, mainly, the teachers' meeting should not be held earlier in the week than Friday evening. Do not try to hold your Sunday-school teachers' meeting after your church prayer-meeting. It cannot be successfully done. Take a separate evening, and make it, by study, tact, piety, and enthusiasm what it ought to be, the best meeting of the week.

Book Notices.

Old Testament Revision. A Hand-book for English Readers. By Alexander Roberts, D.D. New York: Charles Scribner's Sons. Dr. Roberts is well known as a member of the New Testament company of Revisers, and as the author of "Companion to the Revised Version of the English New Testament." The design of the present work is incidentally but clearly stated by the author, (p. 201.) It is intended "for those who, without being professed scholars or theologians, are intelligent students of the Bible, and wish to become acquainted with all that may, without the use of erudite or technical language, be told them in connection with it." This design is carried out by putting into simple and compact form the facts and problems of Old Testament criticism, with certain suggestions of revised translations and strictures upon recent "Higher Criticism." Dr. Roberts is at once lucid and scholarly. His book will help biblical students to an intelligent appreciation of the results of the Revision now in progress.

The Children's Bread. Short Sermons to Children. By the Rev. H. J. Wilmot-Buxton, M.A. James Pott. 1883. The author has a "way with children." These sermons are models for the suggestiveness of theme and for the combined simplicity and ingenuity of presentation. They are entertaining through quick wit and apt illustration, but they are more than entertaining, they are Bread for the children.

The Theology of Fatherhood. By the Rev. J. H. Kinnebrew, of Gadsden, Ala. Southern Methodist Publishing House. We have the latest settlement of the great questions of Original Sin, Atonement, and Justification within the compass of 120 pages. It is modestly styled "A New Theology," and the author is confident that he has "laid the foundations for the complete development of Christian sciences that will afford aid and support to true theology."

Poems. By William Cleaver Wilkinson. 180 pages. New York : Charles Scribner's Sons. A beautiful volume of poems by one better known in the field of controversy. There are many bright bits of verse—having more of vigor than finish. Time and pruning would have improved the work.

Socrates. A Translation of the Apology, Crito, and parts of the Phædo of Plato. Many will welcome this very beautiful volume, giving us a new translation of the choicest works of Plato, affording us the best idea of the character and moral teachings of Socrates in this small volume of 160 pages. The Preface is written by Prof Goodwin of Harvard. Charles Scribner's Sons.

Golden Threads. By Ernest Gilmore. 265 pages. National Temperance Society. This is a first-rate book for the Sunday-school library, and shows both the blessings of temperance and the good we can do in aiding to rescue others and help them upward to noble, useful lives.

Congressman Stanley's Fate. By Harriet A. Harp. 403 pages. National Temperance Society. No house in the country is doing more to furnish good Sabbath-school and home reading than the National Temperance Society. This book illustrates the dangers of moderate drinking and the peculiar temptations of public life. It is bright, natural, and well written.

Seba's Discipline. By Marie Oliver. 471 pages. Boston : D. Lothrop & Co. This book will do good, and show many a sufferer how to be patient and strong. It is a very interesting story of the discipline of a woman in doing such work as she never dreamed would come to her. Put it in the Sunday-school library.

English Style in Public Discourse. By Austin Phelps, D.D. New York : Charles Scribner's Sons. We have in this volume the mature thought in its best expression of one of the recognized masters of English style in pulpit discourse. Almost every essential element of a good style in speaking is discussed; and under the heads of purity, precision, perspicuity, energy, elegance, and naturalness the subject is treated under a system easy to remember, and in a way full of point, and sure to carry conviction. Every preacher of every Church, and every one accustomed to speak in public, will be profited by reading this strong and suggestive book.

Ruth's Rescue. By Emily Brodie. 128 pages. New York : Robert Carter & Brothers. A very charming little story of a child rescued from the sea and becoming a blessing to the friends who saved her.

Out in the Storm. By Catharine Shaw. 128 pages. New York : Robert Carter & Brothers. A wonderful story, showing how even children can go with the Gospel where older people and Christians are shut out—and how the word of God read by them may bring light and salvation to sad and suffering and sinning men. A blessed little book.

An Unexpected Result, and Other Stories. By Edward P. Roe. 134 pages. New York : Dodd, Mead, & Co. Three interesting stories of love, war, and thanksgiving.

On Work and Wages. 297 pages. G. P. Putnam's Sons give us, in their Library of Popular Information, this very able and popular work of Sir Thomas Brassey, M.P. We know of no book where the great questions of labor, strikes, invention, hours of work, trade-unions, co-operation, etc., are discussed more clearly or intelligently. The Putnams are doing a good work in publishing these volumes.

The American Citizen's Manual. "Discussing the Functions of Governments, State and Federal." By Washington C. Ford. New York : G. P. Putnam's Sons. 184 pages. The protection of life and property; the powers of the Federal Government in commerce, citizenship, post-offices, etc.; the functions of the State in education, charity, debts, taxation, coinage, etc., are very ably discussed in this fifth volume of "Questions of the Day."

Fielding, by Austin Dobson, is the last published volume in the series of English Men of Letters, edited by John Morley. It is a bright readable account of the author of "Amelia" and "Tom Jones." Harper & Brothers.

Spanish Vistas. By G. P. Lathrop. Published by Harper & Brothers, New York. These charming sketches were published in *Harper's Magazine*. The illustrations by Mr. Charles Reinhart are first-class, and very numerous. We have seen no more delightful book on Spain. The writer and the artist give together a very complete idea of the land and the people.

For Family Worship: Scripture Readings, Family Prayers. Edited by Lyman Abbott, D.D. New York : Dodd, Mead, & Co. This is a first-rate manual, and will be a real aid in family devotions. The Scripture selections include the history and devotional parts of the Bible, and the prayers are suitable to special occasions.

John Ploughman's Talk; or, Plain Advice for Plain People. A new edition of this valuable book. It is sure to go on for generations doing its good work, breaking up the evil and fallow ground, and sowing good seed. New York : Robert Carter & Brothers.

Tobacco in the Ministry. By W. C. Smith, D.D. This is a timely and able tract, published by Phillips & Hunt, that might well be sent to any minister who sacrifices health and influence by his use of tobacco.

Home College Series. Dr. J. H. Vincent has arranged for one hundred short papers, sixteen pages each, on a wide range of topics, written by the ablest men, and published in very attractive form, costing five cents. We have the first ten of the series, including : 1. Thomas Carlyle. 2. William Wordsworth. 3. Egypt. 4. Henry W. Longfellow. 5. Rome. 6. England. By Rev. J. I. Boswell. 7. The Sun. By Rev. C. M. Westlake. 8. Washington Irving. Written by Dr. Wise. 9. Political Economy. By Dr. G. M. Steele. Every one of these tracts is well-written, and they deserve a wide circulation. Phillips & Hunt.

Franklin Square Library. No. 308. *Mary Barton.* By Mrs. Gaskell. No. 309. *No New Thing.* By W. E. Norris. No. 310. *Like Ships Upon the Sea.* By Mrs. O. E. Trollope. No. 311. *An Outline of Irish History.* 15 cents. By Justin H. McCarthy. A very bright, timely history. No. 312. *The Real Lord Byron.* 20 cents. By J. C. Jeafferson. This book gives some new views of the poet's life, and will be widely read. No. 313. *The Ladies Lindores.* By Mrs. Oliphant. No. 314. *A Sea Queen.* By W. Clarke Russell. A cheap edition of this popular story.

Lectures and Addresses. By Rev. Thomas Guard, D.D. With Memorial Sermon by Rev. T. DeWitt Talmage, D.D. Compiled by Will J. Guard. New York : Phillips & Hunt. Every body will welcome this volume of brilliant lectures from one of the most eloquent men the Methodist Church has produced. They deserve a wide circulation.

Memoirs of John Adams Dix. Compiled by his son, Morgan Dix. Two volumes. Illustrated. New York: Harper & Brothers. Whatever may be the judgment of the critics on the wisdom of a son writing the memoirs of a famous father, and that so near the times in which he lived, all will unite in their judgment that Dr. Dix has given us a most interesting and valuable biography. Gen. Dix may not actually have filled the large sphere accorded to him by his son, but he certainly was a prominent actor in one of the most wonderful periods of modern history. There are three elements in the book of great interest. First, the discussion of the influences that led to the war, and changed the political ideas of Gov. Dix. Second, the story of the war. Third, the biography of a great, wise, and good man, whose public and private life were without the stain of dishonor. A book so positive as this is sure to live and be widely read.

Song Pilgrimage Round the World by Philip Phillips. This is a large, finely illustrated book, edited by Alfred H. Miles, giving the experiences, sights, and impressions of the world-famous song-pilgrim in his journeys through twenty different countries. It is given to but few men to have such delightful experiences, and fewer still to have them recorded in such a beautiful form.

Mosaics of Bible History. By Marcus and Robert Pierpont Willson. Two volumes. New York: Harper & Brothers. We have one volume on each of the Testaments, giving a brief and familiar exposition of biblical history and literature, very widely selected from the best writers. Many readers will come to a more reverent and intelligent study of the Bible through the reading of what many of the world's great minds have thought and written about the word of God.

Ripe Grapes; or, The Fruit of the Spirit. By Rev. W. H. Poole, LL.D., pastor of the Simpson M. E. Church, Detroit, Mich. 75 cents. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. The nine fruits of the Spirit are here explained and illustrated. The author's idea is right, and we need more of the practice of the fruits of holiness, and sometimes a trifle less of profession of holiness would do no harm.

The Peacemaker is a valuable monthly magazine, published by the Universal Peace Union of Philadelphia. *The Sideral Messenger* is an astronomical monthly from Northfield, Minn., conducted by Prof. W. W. Payne. *The Library Journal*, the official organ of the American Library Association, and published by F. Leopoldt, New York, is essential to book-buyers who study economy and bibliography. *The Literary News*, published by the same house, is one of the best reviews of current literature in the country. The book notices are selected from all the magazines and papers in the United States.

Sacra Privata. A beautiful little book of private meditations, devotions, and prayers. By Bishop Wilson. New York: James Pott. We have also from the same house *The Upward Path*, a book for boys; and *Rest by the Way.* By Caroline M. Hallett. A blessed book for the sick and troubled. It would be a most appropriate little gift for a sick friend.

The British, the Lost Ten Tribes of Israel. Those interested in this question will be glad to read two interesting pamphlets published by James Pott, New York, for the author, Rev. James Weaver, M.A.

Mastery. We welcome this new magazine devoted to out-door sports and recreations. Its aim is higher than most of similar publications, and will be likely to form habits of observation and industry, and to de-

velop strength and self-reliance. It is published at 842 Broadway, New York.

Hours with the Bible. By Cunningham Geikie, D.D. Vol. V. New York: James Pott. These volumes seem to increase in interest and value, and we do not know where to point the Sunday-school teacher to any work, within the same compass, where they will find almost every interesting and important Bible question more intelligently discussed in the light of modern discovery and knowledge. The illustrations add to the value of the work.

Stories From English History. By Louise Creighton. New York: Thomas Whittaker. Price, \$1 25. Short, well-written, readable stories from a long and eventful history. They are selected wisely, and so told that young and old will follow the pleasant pages cheerfully to the end. J.

Elements of Methodism. By Rev. D. Stevenson, D.D. Cincinnati: Walden & Stowe. New York: Phillips & Hunt. Price, 75 cents. The pastor often feels the need of just such a book to put into the hand of probationers and serious persons who wish to know the peculiar teachings of Methodism. The arrangement of topics in short chapters is admirable, and gives us enough about the work and history, the doctrine and discipline of the Methodist Church, to be most useful.

The Children and the Church, and the Young People's Society of Christian Endeavor. By Rev. F. E. Clark, of Portland, Me., from the Congregational Publishing Society, Boston, Mass. Of theories we have had a surfeit. It is refreshing to read an account of something done—and that well done. The book is fruitful in suggestion and practicable in design. We welcome it as a live book.

The Sunday-School and its Methods. A Practical Treatise for Earnest Workers in this Department of the Church of Christ. By J. N. Lyons, of the Holston Conference of the Methodist Episcopal Church, South. Nashville, Tenn.: Southern Methodist Publishing House, Sunday-School Department. 1883. This little volume of more than five hundred pages has an introductory note by Dr. Cunningham; is dedicated to the author's "Old-fashioned Mother;" contains eight chapters packed full of the very condensations of instruction on this very important department of the Church. It is a book that deserves circulation beyond the limits of the denomination for which it was especially prepared. J.

Books on English. We are often asked for advice concerning books for study of the English language. Can any thing be better than the admirable series published by Roberts Brothers, of Boston? *How to Parse.* An attempt to apply the principles of scholarship to English Grammar. With appendixes in analysis, spelling, and punctuation. Price, \$1. *How to tell the Parts of Speech.* An introduction to English Grammar. Price, 75 cents. *How to Write Clearly.* Rules and exercises on English composition. Price, 60 cents. *English Lessons for English People.* Prepared jointly by Rev. Edwin A. Abbott and Prof. J. R. Seeley, of Cambridge, England. It contains four parts, with an Appendix. It is a book for every student. Price, \$1 50. *Reading as a Fine Art.* By Ernest Legouve. An essay on the art of reading. Written in most attractive and agreeable style, with entertaining lessons from beginning to end. *On the Right Use of Books.* A Lecture. By William P. Atkinson. Boston: Roberts Brothers. This lecture was written for a class of young boys and men in the Boston Y. M. C. U. It gives very much needed instruction in a very condensed form. J.

CLASS RECORD FOR AUGUST, 1883.

	Aug. 5.	Aug. 12.	Aug. 19.	Aug. 26.
Weather				
Teacher.				
PUPILS.				

Whisper Songs for August.

SIXTH LESSON.

Our city of refuge stands open
 By night and by day,
 And Jesus is bidding us enter;
 O, make no delay!

SEVENTH LESSON.

Come, choose ye the Lord for your Leader,
 And watch for his word;
 Forsaking all others, hear only
 The voice of your Lord.

EIGHTH LESSON.

When the goodness of God is forgotten,
 We fall into sin,
 And our hearts are left open for sorrow
 And pain to come in.

NINTH LESSON.

Not by might nor by power do we conquer,
 For we are but weak;
 But the God of our strength will stand by us,
 If him we will seek.

LESSONS FOR 1883.

Third Quarter.

- July 1. JOSHUA SUCCESSOR TO MOSES....Josh. 1. 1-9.
 8. PASSING OVER JORDAN.....Josh. 3. 5-17.
 15. THE PLAINS OF JERICO.....Josh. 5. 10-15;
 6. 1-5.
 22. ISRAEL DEFEATED AT AI....Josh. 7. 10-26.
 29. READING OF THE LAW.....Josh. 8. 30-35.

- Aug. 5. The Cities of Refuge.....Josh. 20. 1-9.
 12. The Last Days of Joshua...Josh. 24. 14-29.
 19. Israel Forsaking God.....Judg. 2. 6-16.
 26. Gideon's Army.....Judg. 7. 1-8.
 Sept. 2. THE DEATH OF SAMSON.....Judg. 16. 21-31.
 9. RUTH AND NAOMI.....Ruth. 1. 14-22.
 16. A PRAYING MOTHER.....1 Sam. 1. 21-28.
 23. THE CHILD SAMUEL.....1 Sam. 3. 1-19.
 30. THIRD QUARTERLY REVIEW.

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